Forgotten Saint(s)



The Gospel of Barnabas

Survey and Commentary

Omar Zaid, M.D.

ISTAC, IIUM, KL, Malaysia.







This is the book that reconciles the great monotheistic faiths. There is but one God and only one Kingdom of God. Dr. Omar's review and commentary set's the record straight on this and many other points of contention. He clarifies this Gospel's position in the holy literature and corrects the many mis-statements made on its account.

The reader will be well satisfied and informed.

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Survey and Commentary

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For the man who brought me back to Malaysia

Introduction

Little is known of Barnabas, the one time companion of Paul. It is said they journeyed as missionaries to the island of Cyprus. In those days people believed their 'gods' would visit them at will, and there, in Lystra, the two men are reported to have performed such astonishing miracles that the appreciative Lystrans prepared to sacrifice a bull in their honor as touring deities. Barnabas was the elder and I suspect his demeanor prompted the Lystrans to mistake him for their chief god, Saturn, while they named the less imposing figure of Paul,[1] Mercury, known as the messenger of his rather austere and imposing sire.

On pondering this New Testament (NT) anecdote, I queried why Paul is *said* to be responsible for two-thirds of the NT while Barnabas is barely known and none of *his* literature has reached us... or has it? The answer is not readily made with certainty as is so much of what is contained in the NT since Constantine's imposition of the spurious text.[2] One thing is assured however: no sincere monotheist with knowledge of

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[1] Paul is described as a bit *gnome-like* in habitus' — hardly a model for the athletic mold of Mercury: "... a man of small stature, with a bald head and crooked legs, in a good state of body, with eyebrows meeting and the nose somewhat hooked, full of friendliness ..." from: A description by *Onesiphorus*, Giuseppe Riciotti: *Paul the Apostle*, Milwaukee, Bruce, 1953, pp 153-159

[2] "Constantine was the ruling spirit at Nicaea and he ultimately decided upon a new god for them. To involve British factions [his antecedents], he ruled that the name of the **mighty Druid god, Hesus** (crucified in Britain and later restored to life), be joined with the **Eastern savior-god, Krishna** (Krishna is Sanskrit for "Christ"), and thus a caricature, or the personification of an ideal, ***Hesus Krishna***, would be the name of the new Roman god. A vote was taken and it was with a majority show of hands that both divinities became one God . . . 161 votes to 157. Following longstanding heathen custom, Constantine used the official gathering and the Roman *Apotheoses Decree* to legally deify two deities as one, and did so by democratic consent. A new god was proclaimed and 'officially ratified by Constantine' (*Acta Concilii Niceni*, Colon, 1618)... [*"Krishnianity"*] ... and when the letter '**J**' was introduced into alphabets around the Ninth Century, the linguistic relic of the name became '***Jesus Christ***.' " [NB: the letter "J" was not introduced to English until the 16th Century.] – *The Papal Billions*, Tony Bushby, (Queensland, Australia, Joshua Books, 2008) pp. 23-25. ISBN 978-0-9804101-1-2

the prophetic monotheist history will be able to read the Gospel ascribed to Barnabas without a similar assessment as was made by the people of Lystra. The works credited to Paul pale when compared to the singular gravity of the GoB's *core content*. Moreover, the man presented by both writers as *Jesus* (Prophet Isa) is hardly recognizable as the same person. The truth of the matter remains in the realm of reasonably cogent speculation, and otherwise with Allah swt.

What this book attempts is to:

1. Review the historicity of the *Gospel of Barnabas* (GoB);

2. Discuss the core content of this work in light of the schism between James and Paul;

3. Lay groundwork for further discourse;

4. Attempt to place the entire matter in perspective with a view to err on the side of caution both for scholars and laymen who may enthusiastically misuse the work for errant polemics and / or Dakwah.

5. Provide commentary relevant to current events in light of the schism and polemics in which Barnabas — and later this Gospel — played / play a pivotal role.

I owe a word of gratitude to Prof. Emeritus Osman Bakar for suggesting and then guiding this survey after he named it 'Forgotten Saint'. I added the 's' for reasons made clear below. I also thank those who preceded us in taking serious interest in this work. May Allah reward them and guide us in our review of a chapter and work from the theological chronicles that remains in the many shadows of suspicion and ambiguity.

Omar Zaid, M.D.

The Schism, Part I

“The Apostle Barnabas is an important character in early Christian sources but what few independent historical sources we have from that period make no mention of him, nor of anyone like him... Given this small amount of information, and the fact that he does not appear outside of Christian sources, it must be admitted that we cannot say for certain that he was even a real, historical figure... Christian and even secular writers regularly assume that Luke's *Acts of the Apostles* is a reliable historical source. More objective appraisals of Acts, however, dismiss it as a pseudo-historical Hellenistic romance from the second century CE and maintain that it cannot be trusted at all... The first part of *Acts* is highly mythologized; only the second half seems to have some kernel of actual historical reportage. As it happens, notices concerning Barnabas-appear entirely within the first part of *Acts*. In fact, the point at which the mythologized section ends and the 'We document' begin coincides more or less with the point at which Barnabas drops out of the narrative. In the Pauline epistles, on the other hand, Barnabas-Appears in the letters that even the most skeptical critics tend to nominate as authentic, the Letter to the Galatians especially. Outside of Acts and Paul's letters most orthodox notices of Barnabas refer to an Epistle written in his name. Some early Fathers of the Church supported moves to include this epistle in the canon. Ultimately, it was rejected but it still had a place of honor among early Christian writings. We can be confident, however, that the Barnabean epistle is pseudepigraphica: it was not written by the historical Barnabas despite claims that are sometimes made for it. It is, for a start, a deeply anti-Semitic work and, as a rule of thumb, Jews – even "Christian" Jews – do not write anti-Semitic works. Muslim enthusiasts for the medieval Gospel of Barnabas have often confused this Epistle and references to this Epistle in early Church literature for a Gospel under Barnabas' name**. In fact, there is no mention of a Gospel according to Barnabas until the sixth century.** Another work, the *Acts of Barnabas*, is clearly late and adds little that is useful to our understanding of this character. It records that he went to Cyprus where he was martyred at the hands of Jebusites – said to be kinsmen of Nero – who had recognized

> him as a companion of Paul. The *Acts of Barnabas* is the main source from which Barnabas is nominated as the patron saint of Cyprus." [3]

This extract of Prof. Blackhirst's summations can hardly be improved on. Clement of Alexandria (c.150 - 211/216) and Eusubeus (c. 263-339), [4] both claim that Barnabas was one of the seventy disciples mentioned in Luke's Gospel; men whom Jesus sent throughout the Holy Land to proclaim the 'nearness' of the 'Kingdom of God'.[1] The 'Kingdom of God' is the *central theme* of the NT as expounded in footnote (i). Furthermore, the citations just noted may be significant, for if *this* Barnabas is the author of the *core content* or *central theme* of the GoB, Clement and Eusubius place him in a position of closer proximity to Prophet Isa than Occidental commentators would like to acknowledge. The supposed author of the work we now consider claims to have followed Jesus for the better part of his ministry and for the purpose of recording the Master's words and deeds. If this is so, then he's a likely candidate for author of the lost book known as the "Sayings of Isa" or *injiil*.[2] As it is presently, commentators and church historians generally have 'Barnabas the Apostle' joining the group of Apostles sometime after the crucifixion – i.e., post-Pentecost to be exact. Therefore, I will use "Barnabas-G" when discussing the *Apostle* whose historicity is primarily established on the basis of the suspect NT, and when referring to the

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[3] Dr R. Blackhirst, 'Barnabas and the Gospels: Was there an Early Gospel of Barnabas?'

The Journal of Higher Criticism, Vol. 7, No. 1, 2000. Prof. Blackhirst has over fifteen years experience as a tutor, lecturer and supervisor across the Arts and Humanities disciplines. The focus of his teaching is in Philosophy and Religious Studies. He currently teaches at La Trobe University, Australia, where he offers the following package of units and modules of study: Introducing Religious Studies (Sacred Texts), Islam and the West, Renaissance Art, Traditional Cosmologies, Medieval Studies, The Biblical World, Lost Texts & Apocrypha - Doctoral Dissertation entitled 'Myth in the Timaeus: the Mythological Underpinnings of Plato's Cosmology'. The thesis explores the roots of Plato's cosmology and natural science in Greek mythology and in the religious cults of ancient Athens.

[4] Clement of Alexandria (Strom., II, 20, P.G., VIII, col. 1060) , Eusebius (H. E., II, i, P.G., XX, col. 117 *Ecclesiastical History*, Book. VII. II. 1.)

disputed Gospel's author, I will use *Barnabas*. I also ask the reader to carefully review the footnote on "The Kingdom of God" before proceeding, as it is the vital theme of this discussion.

Barnabas-G is said to have come from a Levite family of landed gentry from the Isle of Cyprus. Both he and Paul may have been disciples of the highly regarded Gemaliel, a revered Jewish theologian and member of the Sanhedrin who was also a Talmudist and Kabbalist. First known as 'Joseph (Joses) the Levite', the Apostles later changed his name. The *Book of Acts* (4:36-37) favors the opinion that he converted to Christianity [5] after Pentecost (about A.D. 29 or 30) then sold his property and devoted the proceeds to the Church. A few years later he defended Paul's conversion by personally introducing the once feared "Saul' to Peter and James, after which Paul retired to a self-imposed exile in his hometown of Tarsus. Barnabas-A remained in Jerusalem gaining a reputation for exhortation (evangelism) among the Jews. After the death of Stephen at the hands of Saul (Paul, the self-confessed "Pharisee of Pharisees" – i.e. an adept Kabbalist),[6] there had been a dispersion of the nascent sect and certain 'unknown' disciples, fleeing north, had much success getting the first known converts among gentile Greeks in Antioch. On hearing this, James, the brother of Isa and acknowledged leader of the Sect in Jerusalem, dispatched Barnabas-G to investigate. On confirming the news, Barnabas-G immediately went to Tarsus to recruit Paul for mission work among the Gentiles.

We should bear in mind that this 'sect' was a microcosmic restitution of the Mosaic Order, which in essence, is the Spirit of Islam or peaceful surrender to God's Rule and Sovereignty (Kingdom) as manifest by His Prophets. It was most certainly not the 'Christianity' known or

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[5] 'Conversion to Christianity' is a less than accurate construct. At this time, the disciples of Prophet Isa were known as 'Followers of the Way', and essentially were no different than other Jews except in their magnanimous egalitarian generosity and behavior that exemplified trustworthiness of the highest standards of morality. If anything, this Primitive Church was more Jewish than Jews and more Monotheist than present day Muslims; the latter because their behavior was flawless according to all who observed them.

[6] See: Alfred Eidershiem, *Jesus the Messiah*, p. 61. Kabbalist and Ismai'ili occult doctrines have much in common with the Freemasonic Luciferian dogma.

expounded in any of its many forms for the last 1900 odd years. Furthermore, the term "Christian" is an appellation applied to what later became the *Pauline faction*, which afterwards, by expedient convention, then extended to most disciples of 'Christ' in the Western Roman Empire. It is best to remember that *Christ* was never *the name* by which Prophet Isa (or *Yehoshuah*) was known by his contemporaries or family.[7] To say that James and his disciples were known as 'Christians' is a misleading construct that reflects a purposeful obfuscation of historicity. The *Jamesian* Sect of Jerusalem was an entirely Judaic polity—including non-Jewish converts—who'd accepted Prophet Isa's authority and doctrinal return to the purity of the Mosaic Code and *Sunnah*. They were, in essence, an extraordinary Judaic cult of sincere piety without the trappings of religious dissembling that customarily displays gilded ritual. Being fully restored to the grace of God's Prophetic Guidance or Kingdom, they also experienced the spiritual transcendence that Muslims call '*as-sakkinah*' (peace and security); the lack of which is indicative of misguidance. This starkly contrasted with the contemporary Jews save for what *Al'Qur'an* calls *Bani Israel,* as the former had lacked divine direction and grace for over 400 years due to heinous crimes against men and heaven under the pretence of perennially roguish leaders who were Talmudist and Kabbalist since the Babylonian captivity. In essence, the Jamesian Cult in Jerusalem was a commune of what the GoB calls 'True Pharisees' or 'real seekers after God's will'; and, as we shall see, they were a continuation of the "School of the Prophets" as established by the Old Testament (OT) prophets of Bani Israel.

Soon the two men, along with John-Mark (a cousin or nephew of Barnabas-G), began the famous trip that opened Asia Minor, Cyprus, Greece and Rome to the new sect. Nevertheless, their overwhelming success also laid ground for the first schism. The Greek Gentile converts were not circumcised nor did Paul require they eat kosher (halal) foods. This initiated a dispute that eventually led to the celebrated Council of Jerusalem (circa 47-51 BC).[3] The NT asserts that both Paul and Barnabas-G defended the position of not requiring gentile circumcision.

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[7] See: *Yahweh, Yashua & You by* Gail Melvin, 1998, ISBN 0-9665602-0-5 #98-91512 for a complete dissertation on the Judeo-Christian names of God.

Because of their great accomplishment, i.e., the gaining of many converts who returned substantial tithes to Jerusalem which had just suffered a great famine, they are said to have prevailed upon James and Peter and then returned to Antioch. However, we must note that the famous 'Council of Jerusalem' which granted gentile exemption from the Mosaic Code is a matter of great contention, as there are conflicting NT accounts and several *Higher Critics* offer evidence for fabrications, etc. What is clear is that what followed in the wake of this Council defies reason on the basis of what we do know from the NT.[8]

Shortly afterwards, Peter visited Antioch along with disciples of James. The latter companions strongly disapproved of Peter's rubbing elbows with 'uncircumcised' believers at a *non-halal* (non-kosher) table, and here begins the trouble that eventually broke the Primitive Church into two factions: the Pauline and Jamesian, with Peter having very little to do with this other than being a NT 'catalyst'. The predominantly gentile faction eventually ascended to dominance some 2-3 centuries later, declaring that Jesus was God and that God was a Trinity; doctrines that are nowhere to be found in precedent scriptures:

> "While NT writers say a great deal about God, Jesus, and the Spirit of each, no NT writer expounds on the relationship among the three in the detail that later Christian writers do. The earliest NT evidence… comes in 2 Cor 13… it is possible that this formula derives from later liturgical usage and was added to the text as it was copied. The word 'holy' does not appear before 'spirit' in the earliest copied manuscripts for this passage. There are other NT passages where God, Jesus, and the Spirit, are referred to in the same passage, and it is important to avoid reading the Trinity into places where it does not occur… later Trinitarian perspectives diminish the important use of the spirit of human beings e.g. (1 Peter 3-4.19)"
>
> Daniel N. Schowalter, *Oxford Companion to the Bible*, 1993

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[8] For further discussion see the following authors: Lüdemann, *Paul Apostle to the Gentiles, Heretics, Opposition to Paul in Jewish Christianity*; Painter, *Just James*; and Bernheim, *James Brother of Jesus*; and Conzelmann, *Acts of the Apostles;* and Haenchen, *Acts of the Apostles*; and Brandon, *The Fall of Jerusalem and the Christian Church*

> "… the word Trinity, first used in AD 180, is not found in Scripture. Tertullian taught that the divine Word existed originally in the Father's mind, and first became a distinct person when the world was created. The Holy Spirit's Personality was subsequent to that of the Word, and thus not strictly co-eternal with the Father. This view and that of Origen, echoed those of contemporary Platonists who envisaged three eternal divine powers arranged in descending order of dignity. In the 7th century, the doctrine of mutual indwelling of the three Persons of the Trinity, implicit in the works of Cappadocian Fathers[4] and of Dionysius the Pseudo-Areopagite, was developed."
>
> Oxford Dictionary of the Christian Church, 1997

Of further note is that the schism described is of little or no import to contemporary Christian believers, nor is it consequently discussed in congregational settings. Ignorance and/or denial of the matter's significance and subsequent history remain endemic, as befits any mythical account proffered by victors:

> "These nascent Trinitarians were prototypical Catholics who, in true Roman Catholic style, murdered more Christians than all the previous Roman persecutions. What's more is of specific note in that 'outside agitators' akin to Nazi Brown-Shirts (i.e. illiterate monks in hair-shirts), often committed the atrocities against dissenting fellow Christians when otherwise not busy hacking peaceful pagans to death in order to appropriate real estate and funding for wine soaked monasteries and sacred sisters of the cloth!"[9]
>
> *Trinity, the Metamorphosis of Myth and Genesis of Terror,*
> Omar Zaid, M.D. Penpress, 2008, p 22.

Up to the Jerusalem Council and for another two - three generations, there is no evidence of any such doctrine. And neither is there evidence the two sects were called 'Christians' until after 70AD when Titus

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[9] *Christianity & Paganism, 4th to 8th Centuries*, Ramsay Macmullen, Yale University Press, 1997

destroyed Jerusalem. The name was conferred by Roman soldiers who conventionally called their own adopted savior gods, such as Jupiter, Apollo and Zeus, "Christ." Initially, the Jews had called them "Nazoreans" or "Followers of The Way" (see Acts 24:5) – akin to the disciples of Lao Tse – while Al'Qur'an calls them *Nasera*. We must also bear in mind that this first schism was over ritual and not theology.

Although Peter appears to have sided with the disciples of James (the Jerusalem 'Judaizers' or "party of the circumcision" —as did Barnabas-G who is said to have changed stripes during Peter's visit), Paul's rhetoric nevertheless carried the day for the Gentiles who from thence forth in Antioch were separated from the Judaic (circumcised) *cum* Ebionite church.[10] It is recorded that Paul went so far as to shame his colleagues in front of the entire Greek congregation (see Galatians 2:11-15) for insisting they keep the Covenant of God with Abraham, the

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[10] "The names under which these Jewish Christians appear in the lists of sects provided by the Church Fathers were originally honorable names in the New Testament but their meanings have since deteriorated. Ebionim or "Ebionites," is a re-hebraized ancient title of honor, which the primitive Church adopted, probably after their flight from Jerusalem, on the basis of Jesus' beatitudes concerning the "poor." There was no one named Ebion who served as father of the sect, as the Church Fathers (Hippolytus, Tertullian, Epiphanius, etc.) suggested *in order to conceal the group's true origin and to label it more easily as heretical*. The name was chosen by the believers in accordance with a traditional pattern (e.g., Perusim = Pharisees, Sadducim = Sadducees) (Schoeps, p. 11). Later, the hatred and satire of opponents reduced Ebionite to a nickname and term of abuse so that the Jewish Christians themselves avoided it. The term has been broadly used by not only the Church Fathers but by almost all writers. Any group proclaiming Christ and upholding the Mosaic law, regardless of whatever other philosophies, doctrines, and practices they held, have been lumped together under the term Ebionite."

The Historic Phenomena and Theology of the Nazarenes and Ebionites, Dan Rogers, Edited by Barbara Parada and Richard C. Nickels, 2003, Worldwide Church of God, Neck City, MO 64849

"Jewish Christianity [an oxymoron] never regained its position of authority in the affairs of the Church. The Hadrianic war, which had wrung the death knell of Jewish hopes of political independence, had also relegated the Church of the apostles to the rank of a heretical sect. Henceforth the Jewish Christians, while they observed their ancestral customs, were practically excluded from the Catholic Church and might only associate with one another in their own congregations" - Hugh Schonfield,

History of Jewish Christianity, London, 1936, p. 62).

preeminent monotheist Patriarch. But it appears that even this narrative may be another of many interpolations that plague the NT.

Frank McGuire, in "The Posthumous Clash Between Peter and Paul" (*The Journal of Higher Criticism*, 9/2, 2002, 161-174), makes a case for a much later *author* (perhaps Marcion) of this *Epistle to the Galatians*, and for the specific purpose of justifying Paul's position via the imposition of prejudice that favors the Trinitarian position:

> "Peter has withdrawn from a mixed gathering, or perhaps repeatedly failed to attend one, with or without explanation. All the other Jews of the congregation, including Barnabas, have since also separated themselves. Why does Paul only now rebuke Peter (Gal 2: 13), and how "before them all"? Alternatively, why does he not first confront the men from James or, finally, Barnabas? Because *the author* has brought Peter to Antioch for the sole purpose of incurring Paul's censure, in a re-enactment of the formulation of the Apostolic Decree by James and its acceptance by Peter, Barnabas-Gnd—according to Acts 15: 30-35—even Paul.."[5]

Such 'interpolations' in the NT canon are so endemic they utterly confound any proposal that the book, in its entirety, is written *vis-à-vis* inspired revelation. The oldest known manuscript containing the entire Bible (OT and NT) is the *Codex Sinaiticus* which dates from the fourth century and eminently attests to this lack of purity:

> "*Codex Sinaiticus* was worked over by correctors long after it was first written, one can actually see this process of alteration for *doctrinal reasons* at work." [11]

This venerated text contains none of the now published NT references to Christ's Resurrection! It bears absolutely no mention of a 'Resurrected Body' of Christ, or any of the later additions referring to his apparitions before the ascension. Even the ascension itself is absent!

Returning to our narrative however, when planning to revisit their previously established and successful missions throughout Asia Minor

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[11] *Secrets of Mount Sinai, The Story of the World's Oldest Bible*, James Bently, 1985.

and Greece after the debacle over circumcision and kosher food, the two Apostles parted company. This was ostensibly because Paul refused to permit John-Mark to accompany them, though many commentators find this little more than a polite agreement to disagree. John and Barnabas-G then went to Cypress where it is likely Barnabas-G remained. It is said he gave the true Prophetic example of earning his own living rather than sup from church largess, and legend has it he died a Martyr's death at Salamis: beaten to death by Jews around 60-61 A.D.

Essentially, little else is known historically of Barnabas-G while much is claimed later by Ecclesiastic opportunists. What I've related is a précis of 'orthodox' legend(s) obtained from documents which cannot be fully historicized – including the NT canon — though there do exist a few conflicting records such as the Clementine account where it is said Barnabas-G preached in Rome while Jesus was alive. In this account, Clement saves Barnabas-G from a typical Jewish stoning then follows him to Palestine. But even this is considered little more than a 'romance' by orthodox scholars and divines. However, Ferdinand Christian Baur, the founder of the "Tübingen School" of New Testament criticism has offered a different perspective.

According to Herr Baur, St. Epiphanius found the Clementine literature being used by a Unitarian, *fourth century* Ebionite sect that considered Paul apostate. He found these records not only favorable to a Unitarian *Petrine* Church in Jerusalem under 'James the Just', but also thought it was a contemporary account written during the life of both Jesus and the twelve Apostles; an account in direct conflict with those given in the NT's Fourth Gospel—a gospel most scholars now agree could not have been written until late in the second century as a monument to conciliatory efforts between the Pauline and Petrine c*um* Jamesian factions. Baur's theories as to the date of the Clementine epistles have since been soundly debunked, and the documents are thought to be post-Nicene in nature, but certainly pro-Arian (non-Trinitarian). Apparently, even Julian the Apostate dusted them off with the pen of an interpolator in his war against the early Roman Church.[6]

For the purpose of this commentary however, this early controversy sets the tone for what certainly became a war of words, letters, gospels, epistles, criticism, polemic and bloodshed:

> "Pauline doctrine also led to the *greatest slaughter in early Christian history*: when from the fourth and through the eight Centuries, Romanized Trinitarians essentially killed anyone who disagreed with them after excommunication or censorship failed to stifle the voice of reason." [12]

This is a conflict that continues even today to surround the early Christian era regarding the nature of the originally Judean and clearly *Abrahamic* sect of Prophet Isa's disciples (Ebionite's) vs. what later became Trinitarian Christianity or the Paulinzed Catholic Church.

The Schism, Part II

I will further comment on this division of the first church as well as the primitive sect of Ebionites, both of which are lightly treated by those who vehemently object to the GoB:

> "Until 70AD, Judeo-Christians—'Followers of The Way'—represent the Church majority … Paul remained an isolated case and was considered their enemy. James, the brother of Jesus, represented the *Judeo-Christian* camp, which deliberately clung to Judaism as opposed to Pauline Christianity. James's successor was Simeon, son of Cleopas and cousin to Isa. To them must be attributed the earliest writings which express the views of Isa [*all of which have been excluded from the NT* - oz] … Everywhere, this Judeo-Christian community had developed *before* the Pauline mission, and became his staunch adversaries."

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[12] *Trinity, The Metamorphosis of Myth and Genesis of Terror*, by Omar Zaid, Penpress Publications, Brighton, England, 2008, p. 21. — See also: Ramsay Macmullen, op.cit.

Quoted from: *A New Representation of the Origins of Christianity*
by Cardinal Danielou, 1967

> "According to Publius Aristides Theodorus (117-187), Greek Rhetorician and Christian historian, '"worship of the early Christians was more purely monotheistic even than that of the Jews.'"
>
> See Durant's History, vol. III: *Caesar & Christ*

The covenant of Circumcision[13] established by Allah with Prophet Ibrahim is an "everlasting" covenant that Paul unilaterally canceled with a few lashes of his mercurial tongue and perhaps pen.[14] No other writer of NT canon confirms his singular renunciation of this divine dictum and the OT lacks both precedent and prophetic indication for such a monocratic dispensation. To this writer, it smacks of revisionism propounded for the political ascension of the Roman See. There are several references in the OT to gentiles converting to *hanif* monotheism upon which all (only males) were required to undergo circumcision, and it is clear from the early Judeo-Christian literature that Jerusalem's Ebionite Church continued the sacred tradition, as also did prophet Isa. That Barnabas-G is associated with this tradition as per the Clementine literature and NT deserves its share of consideration as this narrative

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[13] The Covenant of Circumcision is recorded as an '*Everlasting* Covenant' which gives further OT evidence against the Pauline assertion to the contrary (Genesis 17:13 below). The text further states that any uncircumcised man shall be cut off from Allah's people for having broken the *everlasting* covenant. This cannot possibly be reconciled with Pauline doctrine:

> **"He that is born in thy house, and he that is bought with thy money, must needs be circumcised; and My covenant shall be in your flesh for an everlasting covenant."**
>
> - Trans. by Jewish Publication Society Tanakh

[14] We cannot be certain that Paul wrote the Epistles attributed to him. This had been suspected for some time and it is now generally accepted that *no one knows* who wrote his famous *Epistle to the Hebrews*. Some suggest it may have been Barnabas A, but the truth of the matter is no one knows who wrote any of the New Testament books.

unfolds, especially after reviewing an oft ignored passage from the NT regarding Paul, from *The Book of Acts*: 21:21:

> "You see brother, how many thousands of believers there are among the Jews, all of them zealous upholders of the law. *They have been told that you teach all Jews who live among the heathen to turn away from Moses, and that you tell them not to circumcise their children nor observe the old customs* . . . They will be sure to hear that you have come. So do what we tell you. We have four men here who are under a vow. Join them, undergo the rites of purification with them, and pay their expenses … *Then everybody will understand that there is no truth in the stories told about you, but that you yourself observe the law."*

This admonishment and counsel is given by the Jerusalem apostles (James and Peter) to Paul on his last visit (twenty years after his conversion). The account goes on to record that Paul did as requested, including the shaving of his head as do Muslims for *Haj*. Even so, such furor arose he was arrested on the Temple steps and eventually taken to Rome for trial and subsequent execution.

The passage raises serious problems for Trinitarians but is never discussed in Christian congregations or conferences. The Paul of the NT canon was either a hypocrite or the letters—we have only transcribed copies—ascribed to him are offerings of expedient emendations from later Trinitarian adepts who were also Semitically-challenged! There is little ground outside apologetic gymnastics to reconcile this passage with the theology expressed in the epistles ascribed to him. Being 'all things to all men' as he purportedly wrote, makes Paul a doctrinal chameleon in light of the significant contradiction presented in the above passage. In closing this abridged section, I offer pertinent remarks from another scholar of Higher Criticism:

> "However that may be, the non-Pauline origin of the interpolation passage seems to me in any case to be certain. Not only after 200 [A.D.], but already in the previous century, Rome preserved tradition, as far as it remained alive, *and moreover created tradition and also transformed tradition*. Only the uncovering of these

church-historical transformations in the texts of the canon and the liturgy, the confessions as well as in historical traditions, makes visible the beginnings of the Roman community. One layer of tradition covers up the other and covers up the real history. Perhaps this study opens an interesting process to the astonished eye. As I think I am able to show by working on this newly achieved basis, the Roman Church is not erected on the graves of the apostles Peter and Paul; rather, the Roman legends of the second century buried the Neronian grave of the last Pauline community."

THE NON-PAULINE ORIGIN OF THE PARALLELISM
OF THE APOSTLES PETER AND PAUL. GALATIANS 2:7-8;
Ernst Barnikol, *Journal of Higher Criticism*, 5/2 (Fall 1998), 285-300

This renowned scholar asserts that the foundation of the church later called "Catholic" is that of the Pauline persuasion *alone* rather than the popularized *myth* of both 'Peter and Paul' with Peter as its 'Rock'. The famous NT passage referring to Peter's initial Papal mandate is far from any literal reduction justifying such an office [see Appendix I for a complete discussion of this deception]. Rather, in my opinion, the passage refers to the autonomous metaphysical guidance of Allah (*nur*) that permitted Peter to recognize Prophet Isa as the Jewish Messiah.[15] I include a few verses from Galatians in order to demonstrate the polemic further, as well as to establish what appears to be the *hanif* monotheism of Barnabas-G:

"When Peter came to Antioch, I opposed him to his face, because he was clearly in the wrong. Before certain men came from James, he used to eat with the Gentiles. But when they arrived, he began to draw back and separate himself from the Gentiles because he was afraid of those who belonged to the circumcision group. The other Jews joined him in his hypocrisy, so that by their hypocrisy even Barnabas was led astray."

(Galatians 2:11-14) New International Version

[15] "But whom say ye that I am? Peter then confidently answered: "Thou art the Christ, the Son of the living God" (Matt 16:15-16)

The modern vernacular in this recent translation helps put the controversy into perspective; one that carries rather more serious implications indicating that either: (1) Paul was at an extreme of doctrinal enmity with the Petrine *cum* Jamesian Ebionites; or (2) whoever later wrote or transcribed the Galatian Epistle was an avowed anti-Semite who utilized the Apostolic authority of Paul's renown for doctrinal purposes. The most skeptical of Critics consider the Epistles of Paul to be 'authentic' (whatever that means), but to assume then that Paul and Barnabas-G parted company over John-Mark in light of this grave doctrinal dispute is the height of a naiveté that reflects not only ignorance of the pseudo-historicity and divinity of what is called the 'NT Canon', but also of simplistic faith in literal reductions used by propagandists to achieve political unity.

True Pharisees: Barnabas, the *Name*

I'll make an abbreviated attempt to clarify usage of the title: "Son of God" and then relate this term to Barnabas-G.

> "There was a human being in the first century who was called 'Divine,' 'Son of God,' 'God,' and 'God from God,' whose titles were 'Lord,' 'Redeemer,' 'Liberator,' and 'Savior of the World'... most Christians probably think that those titles were originally created and uniquely applied to Christ. But before Jesus ever existed, all those terms belonged to Caesar Augustus... They [early Christians] were taking the identity of the Roman emperor and giving it to a Jewish peasant. Either that was a peculiar joke and a very low lampoon, or it was what the Romans called *majistas* and we call high treason."
>
> John Dominic Crossan, *God and Empire*, 2007, p. 28

"*Pais*" or "*Paida*" is a Greek word that can mean 'son', 'manservant' or 'servant'. It is liberally used throughout the NT, and in some of the latter's plentiful versions it is translated as 'son' almost every time it

appears in relation to *Jesus*. Others, such as the NKJV, use ‘servant’. In the first passage below, Peter is addressing his congregation:

Acts 3:25-26:	“You are the *sons of the prophets*, and of the covenant which God made with our fathers, saying to Abraham, 'And in your seed all the families of the earth shall be blessed. To you first, God, having raised up **His Servant Jesus**, sent Him to bless you, in turning every one of you away from his iniquities.
Matthew 12:18:	"Behold my servant, whom I have chosen."
Acts 3:13:	"The God of Abraham, and of Isaac....hath glorified **his servant Jesus**."
15 Acts 4:27:	"For of a truth against **thy holy servant Jesus**, whom thou hast anointed...."

In addition, the phrase “Son of God” has been found in the Dead Sea Scrolls as the title of a pious fellow other than Jesus, and throughout the OT the phrase “Son, i.e. *Servant*, of God” is liberally used in reference to prophets, kings, angels, and even the entire nation of Israel. Therefore, no precedent or evidence exists for the establishment of Christ’s divinity outside the traditional hero worship of the pagans, and many of these demigods were atheists who used religion as a means to pacify minions in order to comfortably extract their wealth—a rather sophisticated fine art that presently approaches its apotheosis with the New World Order and its World Council of Churches. To corroborate the thesis, *Al’Qur’an* [3:78] has this to offer: *"The Messiah will never scorn to be a servant of Allah, nor will the favored angels."*

Servant-hood is the principle example upon which is based the fount of humility that God repeatedly fills with His grace for those who truly submit to Him. It is this ethical attitude and pious posture of soul that distinguishes – as per the GoB – “True Pharisees” from those who

held public sway[16] during the life of Isa; a group he sternly rebuked as hypocrites. What is relevant to our narrative is that "True Pharisees" were/are directly associated with the 'School of Prophets' as renewed by Elijah (another '*Servant* of God') on Mt. Carmel, who were sometimes called Essenes or Nazarenes[17] as was Prophet Isa, or *Nazarites* as were Prophets Samuel and the warrior 'Judge' Samson (a Danite also). "Nazarene" comes from the Hebrew root 'nazara' which means "truth."[7] It is also of note that there was no city of Nazareth during the advent of Isa.[8] The frequent referrals to it as a 'place' are actually Gnostic references to either a spiritual station of initiation or a 'hidden' chamber in one of the cult's many retreats.[18]

Returning to Acts 3:25 quoted above, Peter's use of the phrase 'sons of the prophets' is a direct reference to the Nazarite College that attempted to preserve prophetic doctrines both in spirit and deed; a group that stood in stark contrast to the Jewish leaders with whom the Ebionite Church contended. In both social and traditional contexts, the phrase implies the trans-generational imputation of a profoundly pious attitude to the entire nascent Jamesian community by virtue of their sincere discipleship, as is also expressed by the phrase "Followers of the Way." In essence, this MOUNT CARMEL TRADITION (Elijah's Mountain) became a collective urban effort, threatening the hegemony of Jewish hypocrites as the true restoration of the Mosaic and Abrahamic Covenants in anticipation of the prophesied advent of 'Paracletos' or Mohammad (pbh) with the subsequent second advent of Isa at the end of

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[16] "The Pharisees sought to perfectly keep every minute detail of the Jewish Law, taking their zeal to the point that they became legalistic, judgmental, condescending, and even violent at times."

Mel C. Montgomery, Christian Evangelist

[17] John Toland made references to the Italian version of the *GoB* in his *Nazarenus or Jewish, Gentile and Mahometan Christianity* (1718). Toland reviewed the manuscript via J.C. Cramer in Amsterdam. Through Prince Eugene of Savoy it came to the Austrian National Library where it has since been preserved in "Die Handschriftensammlung der Österreichischen Nationalbibliothek"

[18] See: *Jesus The Man: A New Interpretation from the Dead Sea Scrolls*, Barbara Theiring, Transworld Publishing [one of the original scholars now banished from the team because of this book].

days. These Nazorians confirmed God's Kingdom individually by making their peace with God via Islamic submission as did Abraham and Moses. Then they applied it corporately in anticipation of the reestablishment of God's Temporal Kingdom of the prophesied earthly power given to the Paracletos, Ahmad. On the other hand, and eventually, the Pauline Roman Church usurped this dominion artificially via fierce temporal persecutions and thuggish murders after polemics failed to subdue the Ebionite Nazorians.

It is therefore reasonable when Prof. Blackhirst suggests that the name 'Barnabas' is a kind of ellipsis representing the continuum of this *School of the Prophets* (see Appendix V), in which case the *GoB* could be easily be identified by its very title as an Ebionite text, and here, 'Ebionite' is loosely equated with the Jerusalem Church under James the Just; the group continuing the pure hanif monotheism as restored by prophet Isa, without any reified reduction later attributed to the phrase, 'Son of God.'

> "John Toland (1718) argued that the *Gospel of Barnabas* was not a modern forgery, but rather a Muslim reworking of the apocryphal Gospel referred to in early Christian documents. 'There was a Levite of Cypriot origin called Joseph whom the apostles surnamed Barnabas [or *parakleseo*] (which means *son of exhortation*)'." [19]

The name 'Barnabas' is therefore likely derived from '*nabi*' (prophet) which easily renders 'son or *servant* of the prophet' because 'Bar' means 'son'; hence giving us *Bar Nabi*. The actual *Greek* word translated above as 'exhortation' is "*parakleseos*," and mirrors 'Paraclete' from Jesus' teachings in the Fourth Gospel."[20] Prof. Blackhirst associates the term with *advocacy* and *consolation*, the major characteristics of all prophetic messages and persons, qualities which 'Joseph, the Cypriot Levite'

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[19] "History as a Literary Weapon: The Gospel of Barnabas in Muslim-Christian Polemics; Journal: *Studia Theologica* 2002:1 (pp. 4-26). Oddbjørn Leirvik.

[20] The NT passage is Attributed to Luke, Acts 4:36 — ***parakleseo***: "Admonitory, encouraging and consolatory exhortation...": H. Cremer. *Biblio-Theological Lexicon of New Testament Greek*, Edinburgh, 1872, pp. 336-337

evidently possessed.[21] However, there may be even greater significance carried by this name: The *GoB* makes several references to the Elijian School and *The Little Book of Elijah* – not now extant – which gave specific guidelines for the ascetic aspirations of this school of True Pharisees or 'Sincere Seekers of God'.[22]

Cirillo and Frémaux ... contrary to most Western scholars, argue that the *Gospel of Barnabas* is probably based on an early Judeo-Christian document, whereas the existing version (in hand) only dates to the fourteenth century. They suggest the following line of tradition behind the present gospel:

(1) an early Christian background,
(2) a medieval collector, and
(3) an Islamic reviser in the sixteenth century.

Cirillo and Frémaux focus on the expression ”true Pharisees” as a possible clue to monastic, Jewish-Christian groups that may have held views similar to those reflected in the *Gospel of Barnabas*. These groups seem to have regarded Elijah as the main precursor of Jesus (cf. hence the references to "the little book of Elijah" in Ch. 145), and may have had Syria as their main base."... "More recently, Theodore Pulcini has taken the references to Elijah and the true Pharisees as an argument for a possible Carmelite origin to the Gospel of Barnabas." [23] I should add that Professor Blackhirst agrees with the Carmelite thesis.

The NT also refers to Isa as having been mistaken for Elijah, whom the OT teaches was taken to Heaven alive (*translated*) as was Enoch and as the Qur'an also says of Isa. Under this etymology and according to the

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[21] WAS THREE AN EARLY GOSPEL OF BARNABAS , *Journal of Higher Criticism*, R. Blackburn

[22] Includes the story of two hermits at the time of Elijah (ch.: 48-150), presented as the ”true Pharisees” (cf. 144-145, 151), related to prophets Hosea and Haggai.

[23] Odd bjørn Leirvik., op.cit also see: Luigi Cirillo and Michel Frémaux, *Évangile de Barnabé, Recherches sur le composition et l'origine. Texte et traduction* (Paris: Beauchesne, 1977); also see: Theodore Pulcini, "In the Shadow of Mount Carmel: the Collapse of the 'Latin East' and the Origins of the Gospel of Barnabas," *Islam and Christian-Muslim Relations* vol. 12 no. 2 (2001), p. 191-209.

common use of these interchangeable phrases, 'Son of Exhortation' readily becomes 'Son of' or better said '*Servant of the Prophets*' in recognition of a person's pious status and his/her affiliation with the pure stream of prophetic traditions attributed to 'True Pharisees'. In a sense, and as an analogy, the Church of James the Just was a community of genuine Sufis minus speculative mysticism.

These ontological parallels unmistakably represent the spirit of monotheism's prophetic genealogy and heritage *vis-à-vis* the Nazarite prophets of ancient Israel;[24] one of whom was Prophet Samuel who founded the first School of the Prophets (see Appendix V). After Samuel, the divinely sanctioned authority split between the offices of Prophet and King, although briefly united in both David and Solomon. And here it is imperative to remember that Allah's permitting the Hebrew monarchy was officially recorded as their rejection of Allah's Monarchy or 'Guidance' or 'Kingdom': i.e., The Hebrews officially rejected "The Kingdom of God" and it was entered in their scripture. This is not a light matter:

> "And the Lord said unto Samuel: Hearken unto the voice of the people … for they have not rejected you but they have rejected Me, that I should not reign over them."
>
> I Sam 8: 8

I posit it was because of this School of the Prophets, as continued via the college of Ebionite elders, that Mohammad cautioned Muslims not to molest monasteries such as those of the Carmelites[25] who claimed to have

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[24] Nazarite: "The name given by the Hebrews to a person set apart and especially consecrated to the Lord. Although Nazarites are not unknown to early Hebrew history, the only specific reference to them in the Law is in Num. (vi, 1-21), a legal section of late origin, and embodying doubtless a codification of a long-standing usage. The regulations here laid down refer only to persons consecrating themselves to God for a specified time in virtue of a temporary vow, but there were also Nazarites for life, and there are even indications pointing to the consecration of children to that state by their parents." [Prophet Samuel was one of the latter-OZ] - Catholic Encyclopedia

[25] One must not confuse the present Catholic Carmelite Order—who can only historically trace their origin to the Crusades—with those persons who dwelt

inherited the tradition. With Mohammad, the spiritual and temporal regencies were reinstated in prophethood, and were then intended to reside with the Caliph and Council of Elders (*fiqh-sura*) until the return of Prophet Isa—acknowledging also that Isa rejected a Monarchial Crown as did Mohammad. Therefore, the cogent monotheist may conclude that our worldly dynasties and sundry autocracies all fall far short of the Divine intent, and as such, cannot possibly be truly guided.

The Pauline Trinitarian departure from this intrinsically 'prophetic' tradition is similarly incontrovertible as regards unclean foods, wine drinking, circumcision and its many accretions from pagan idolatry.[9] From here it is best to quote the Master Critic and let him leave us a parting thought on the name of Barnabas:

> "Remarkably, though, Luke's descriptive etymology also squares with the content of the work [GoB]. The Messianic doctrine in the medieval Barnabas, *inseparable from the 'Sons of the Prophets' theme*, is founded upon the Paraclete doctrine from the Fourth Gospel.[26] In its current form the medieval work nominates Muhammad as the Messiah of whom Jesus prophesies; in making Jesus the forerunner to the Messiah the author draws upon the Fourth Gospel's portrayal of Jesus as the forerunner of the Paraclete who is to come. It is possible in most cases to extract Muhammad's name from the work and supply 'Paraclete' instead. It is quite evident that the author had no detailed knowledge of Muhammad's biography or even of legends regarding him. "Muhammad" is little

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previously on the mount where Elijah slew the 400 Prophets of Baal from the Danite tribe. The Catholics usurped these traditions and re-devoted them to Mary instead of God. All that's left of Mt. Carmel's relation with the Ebionite Church is their veneration of Prophet Elijah and ascetic habituations. Doctrinally, everything else has been subjected to the Catholic deviation. [see Appendix II for the relevance of this Tribe to the New World Order]

[26] See, for instance, in Chap. 42 of *GoB* where Isa speaks of "the Messenger of God whom you call "Messiah," who was made before me, and shall come after me, and shall bring the words of truth..." The phrase "and shall bring words of truth" alludes to the Paraclete, Spirit of Truth, from Jhn 14:17. Similarly, in Chap. 97: "but my consolation is in the coming of the Messenger, who shall destroy every false opinion of me..." is based in John's Paraclete -R.B.

more than a name in Barnabas.[27] When we remove that name we find a Messianic doctrine largely based in the idea of the 'Paraclete' (conceived as a prophetic function). This pronounced use of the Paraclete theme is consonant with Luke's creative etymology of the name Barnabas."

Was there an Early Gospel of Barnabas, R. Blackhirst, pp.19-20

[27] "Christian critics tend to argue that the work is deeply, inherently Islamic (and therefore a "Muslim forgery".) But it is quite clear that the name "Muhammad" is not essential to the work's Messianic doctrine. It is equally clear that the Messianic doctrine is based in the Paraclete sections of Jesus' discourses in the Fourth Gospel. The author knew the Fourth Gospel well and the *hadith* of Muhammad not at all. Nor, should it be said, does the author display any direct knowledge of the Koran; on the contrary, there are several key ways in which the work flatly contradicts the Koran, the nomination of Muhammad as Messiah among them. On the other hand, the identification of the Paraclete (but not the Messiah) with Muhammad comes naturally to the Muslim mind." – ibid., R.B.

The Gospel of Barnabas: Historicity and Criticism

> "While the medieval Barnabas might well be regarded as the most apocryphal of all apocrypha,[28] it is nevertheless a fascinating work of a pronounced "Jamesean" character. It presents a remarkable retelling of the ministry of the Jewish Jesus that appears full of the Ebionitic or "Jewish-Christian" motifs that are at the core of Eisenman's analysis of James."
>
> R. Blackhirst [10]

We'll return to Prof. Blackhirst's excellent criticism and analysis of the *GoB* as well as the 'Jamesian' motif in the next section. For now, I'd like to briefly review the commonly quoted historicity of the now popularized text. Of the gallantly offered references certifying the existence of a 'primitive' manuscript called the *GoB*, only two have any basis in historicity: The *Gelasian Decree* and *The List of Sixty Books*.[29] All others are 'hearsay'. Not a few Muslims have been imprudent, even ardently misleading, in the assertion that the *GoB* was accepted as a "well known" Canonical Text in the Churches of Alexandria. In addition to this misstatement, the so-called Decree of Pope Damasus (304-384 C.E.) – allegedly "condemning the Gospel by name" – cannot be substantiated nor can Iraeneus's supposed references to the *GoB*. Again, we must place some trust in Prof. Blackhirst:

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[28] Apocrypha, pl. n. [treated as sing. or pl.] 1 (the Apocrypha) biblical or related writings appended to the Old Testament in the Septuagint and Vulgate versions, not forming part of the accepted canon of Scripture. 2 (apocrypha) writings or reports not considered genuine. – ORIGIN ME: from eccles. L. *apocrypha (scripta)* 'hidden (writings)', from Gk *apokruphos*, from *apokruptein* 'hide away'.

Oxford Dict. 10th Edition.

[29] "The Gelasian Decree is considered a forgery but is not later than the sixth century. The List of Sixty Books is of eastern provenance and is as old as the seventh century. Both lists, it should be noted, probably drew on earlier lists, including those supplied through Jerome." Barnabas and the Gospels: Was There an Early *Gospel of Barnabas*? R. Blackhirst, *JHC* 7/1 (Spring 2000), 1-22

“The *Gelasian Decree* and the *List of Sixty Books* are, as far as we know, are independent of each other: geographically one is from the East and one from the West; in time they are separated by at least a century... These lists were, in themselves, catalogues of those books that were to be preserved and those that were to be destroyed in the Church's campaign to assert its version of the Christian message to the exclusion of all others. We should not be too surprised to find that, in this case, the work in question was eradicated. But is it conceivable that only the *Gospel of Barnabas*, of all the works listed in these catalogues, was eradicated comprehensively? ... The present writer is of the view that the Gelasian Decree and the List of Sixty Books were not both mistaken; there probably was an early *Gospel of Barnabas*. The positive evidence, identical reports in two lists, outweighs the negative evidence, a lack of corroborating notices outside of the two lists (which corroborate each other) and a lack of surviving fragments... What is its relationship to the medieval work? There are at least grounds for believing that the constituent material now taking the form of the medieval gospel did already have the name "Barnabas" attached to it. If we admit an early *Gospel of Barnabas*, the extent to which the medieval work is able to replicate early Ebionite points of view may be explained by some continuity with the earlier work. At least, the notices of the early work point to a heretical literature in Barnabas' name, something of which may now be reflected in the medieval gospel. The present writer is of the opinion that the medieval work does contain at least adumbrations of early works; if the name "Barnabas" is integral to the medieval work then it is tempting to explain these adumbrations by supposing that the early *Gospel of Barnabas* somehow survived into the Middle Ages where it was adapted to new purposes.”

Blackhurst [30]

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[30]Ibid, R. Blackhirst, JHC 7/1 (Spring 2000), 1-22.
@ http://www.depts.drew.edu/jhc/artread.html

In my review of the literature thus far, this learned opinion on the matter at hand is amongst the most qualified to be had presently. However, for the sake of completeness, we must trace the course of the present text(s).

The earliest reference amongst Occidentals to the *GoB* now in hand comes from the renowned Orientalist, George Sale in the introductory remarks of his translation into English of the Koran (1734) [see Appendix IV]. He assigns the Spanish translation of an Italian *GoB* text to Mostafa de Aranda (most likely a Spanish Morisco Muslim),[31] and attributes the gospel's availability to a 'Father Marino' who removed it from the library of Pope Sixtus V (1585-90) while the Pope slept. According to the Spanish text, Fra Marino read the *GoB* and immediately became a Muslim. Other grandiloquent references associating the *GoB* with earlier Popes and private libraries are claimed but none are substantiated, and except for Mr. Sales' and the Italian manuscript's introduction, even Fra Marino's visit to the Pope's library is unconfirmed. Nevertheless, the story makes good copy, as does the proffered legend included in the introduction of several Muslim publications that the *GoB* was found clutched to the breast of the forgotten saint's cadaver. This latter book, according to legitimate legend, was actually the *Gospel of Matthew* and not the *GoB*. [11]

After reviewing the Italian Manuscript, John Toland defended the *GoB* in his book *Nazarenus* (1718), which Justin Champion re-edited in 1999; but aside from this ephemeral flurry, nothing much was known or said of the gospel until its translation into English in 1907 by Laura and Lonsdale Ragg, again from the Italian manuscript [32] as published by

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[31] An Aragonese Muslim resident in Istanbul. Moriscos were Muslims forced to convert to Christianity then later deported. The known Spanish manuscript was lost in the eighteenth or nineteenth centuries; however an eighteenth century copy of it was discovered in the 1970s in the University of Sydney's Fisher Library among the books of Sir Charles Nicholson, labeled in English "Transcribed from ms. in possession of the Revd Mr. Edm. Callamy who bought it at the decease of Mr. George Sale...and now gave me at the decease of Mr. John Nickolls, 1745". J. E. Fletcher, *The Spanish Gospel of Barnabas*, Novum Testamentum vol. XVIII ((1976), pp. 314-320.

[32] The complete text of the Italian manuscript has been published in photo-facsimile; with a French translation and extensive commentary and textual apparatus: Cirillo L. & Fremaux M. *Evangile de Barnabe: recherches sur la composition et l'origine*, Paris, 1977, p. 598. The text of the Spanish manuscript has been published with

Oxford University/Clarenden Press. This was followed in 1908 by an Arabic translation published in Egypt by Khalil Saadah, a Syrian-Orthodox Christian. In their introduction, L & L Ragg included their studied opinions, confirmed now by scholars (both Muslim and not), that the manuscript was most likely a work of medieval 'forgery'. Albeit they and others do admit that the text—complete with three layers of interpolations drawn from (1) Dante, (2) Episcopal intrigues, and (3) apologetic fancy—was indeed based on a *core but unknown earlier text* "not yet discovered."

Nonetheless, Muslim publishers have omitted the Raggs' erudite commentary and forged ahead with the unfounded supposition that the 'long lost Injiil [*Sayings of Jesus*] had been rediscovered'. Arabic and Urdu (1916) translations are also in circulation, [33] each of which lack the introduction *cum* admonition offered by L & L Ragg. This is not to mention new Muslim-English editions of their work, which also lack the Raggs' commentary as well as the recent critical assessments mentioned briefly herein. Needless to say this is less than satisfactory. However, I present the following Orientalist overstatement for the sake of fair scrutiny and balance of the polemic.

> "As regards the "Gospel of Barnabas" itself, there is no question that it is a medieval forgery. A complete Italian manuscript exists which appears to be a translation from a Spanish original (which exists in part), written to curry favor with Muslims of the time. It contains anachronisms which can date only from the Middle Ages and not before, and shows a garbled comprehension of Islamic doctrines, calling the Prophet "the Messiah", which Islam does not claim for him. Besides its farcical notion of sacred history,

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extensive commentary: Bernabe Pons L. F. *El Evangelio de San Bernabe; Un evangelio islamico espanol*, Universidad de Alicante, 1995, 260p ... and it should be noted that this text lacks chapters 121 to 200 as compared to the Italian.

[33] also Persian, Indonesian and Turkish, French by Cirillo and Frémaux, modern Italian, modern Spanish, Dutch and German. See Schirrmacher: *Mit den Waffen des Gegners*, p. 346-352 and Slomp, "The 'Gospel of Barnabas' ...", p. 87.

stylistically it is a mediocre parody of the Gospels, as the writings of Baha'Allah are of the Koran." [34]

In the Italian manuscript, 'Fra Marino' – a likely pseudonym as his personage cannot be substantiated – claims that in his post on the Court of Inquisition he was alerted to:

1. the existence of the *GoB* while in possession of documents also indicating
2. the exclusion of genuine apostolic texts from the NT; and
3. an unknown work by Iraeneus, railing against Paul with extracts from the *GoB*.

The latter indictment was specifically presented to him by a lady of the Colonna family and here is where Prof. Blackhirst says we enter the shadows of Vatican intrigue:

> The GB was prepared by Cardinal Giulio Santorio to incriminate Cardinals Marcantonio and Ascanio Colonna. His motives were a combination of revenge, self-defense, ideological zeal and political leverage. The work itself - called a Gospel of Barnabas - is supposed to be the "narrative and miracles and doctrines" described as traveling with the apostle Barnabas in the 5th C apocryphal work *Acts of Barnabas*. The origins of the work are probably Cyprus and it enters Europe along with supporting literature through Milan probably shortly after 1571, its broader context being the fall of Cyprus to the Turks and the strategic shifts of Christendom in the counter-reformation following the Battle of Lepanto. As it survives, Santorio is using the work to incriminate the Colonna and expose a tradition of heresy and treachery among the nobility and high clergy."

R. Blackhirst [35]

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[34] Cyril Glasse, *The Concise Encyclopedia of Islam*, Harper & Row, 1989, p. 64

I have not accessed Prof. Blackhirst's evidence for this plausible thesis, which presents a reasonable explanation for the anachronisms and interpolations in the text. The historicity of the Principals involved is established and Santorio's motive, among others, was to access private libraries in order to discover and confiscate any and all 'heretical' texts:

> "Santorio wants to expose a tradition of heresy *that is supposed to have existed among the Colonna*, thrives in Milan, and is associated with the name Barnabas ... Moreover, Milan, like the *comune di Marino*, had St. Barnabas the Apostle as its patron. The Milanese had revived the veneration of the relics of Barnabas in the 1520s. Carlo Borromeo reaffirmed them in the 1570s ... reactivating the position of archbishop of Milan which had lain dormant for several generations. Borromeo sponsored the Barnabites and a Barnabas revival in Milan. The Colonna were involved in this. Santorio regarded it as a case of Spain's enemies fostering and permitting heresy in order to undermine Spanish interests in northern Italy. A "Gospel of Barnabas" draws in the wider context of the *Milanese Barnabas revival* and the Colonna's connections with the Borromeos and Sforza of Milan... *There is a strong likelihood that the other texts mentioned in the Preface and in the GB itself were real texts and were associated with the GB and that in part Santorio is exposing an actual heretical literature traveling with the name Barnabas.***"**
>
> - ibid

The word 'heresy' here must be seen in light of Catholic Orthodoxy, whatever it was at the time, as they have a distinct pattern of shifting doctrinal winds as do all imperialists. Rivalry between Italian and Spanish factions following the 'Battle of Leponto'[12] were rife and so was traditional Palatine conspiracy between the various Satanic factions of ancient *Latins*[13] and Jewish infiltrators like Danites, Benjamites and pseudo-Jews such as the Khazars – and this is not to mention the Germans, et. alia. It seems Prof. Blackhirst has looked beyond polemics

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[35] **"**Notes Towards a Comprehensive Solution to the Riddles of the medieval Gospel of Barnabas", *Journal of Higher Criticism*, 2005

and should be appointed ‘Chief Inspector’ of this hotly contested piece of literature.

> “The pivotal event is again the Battle of Lepanto. Here the Christian league defeated the Turks, but it was at the expense of Cyprus. Cyprus fell to Lala Mustafa's fleets in 1571. *The Latin Church of Cyprus fled, many to Milan.* (The Barnabas revival in Milan under Borromeo corresponds with the fall of the Cyprus Church). Part of the background to the GB is bitterness over the fact that Christendom had abandoned Cyprus and left the eastern Mediterranean to the Turks. It was effectively the end of the Crusades. The Muslims had won.... The defense of European Christendom would require abandoning all claims to the Near East. Santorio is portraying this as treachery. The Colonna/Borromeo/Cervantes circle commemorate Lepanto as a great Christian victory (the Fountain of the Moors in the Barnabas Piazza in the commune di Marino) when in fact it was a great Turkish victory (from a Cypriot point of view). By extension, Santorio is implying that this circle undermined the orthodox tradition of Cyprus while importing the Cypriot heresies.” - ibid

Another author substantiates Prof. Blackhirst, albeit with an apposite thesis:

> Bernabé Pons is careful not to speak of ‘forgeries’ in a derogatory way. He suggests that the Morisco literature be taken as an expression of ideas harbored by people who participated in two religious realities, Christian and Muslim... he points to the Morisco authors Ahmad al-Hayârî Bejerano (Granada/Morocco) and Ibrâhîm al-Taybilî (Toledo/Tunis, his Spanish name was Juan Peréz). In a document from 1634, attributed to al-Taybilî, explicit reference is made to the Gospel of Barnabas. Bernabé Pons also shows how Taybilî, in one of his poems, reproduces one of the most peculiar

> aspects of the Gospel of Barnabas, namely the contention that the real Messiah was not Christ but Muhammad. [36]

I've refrained from reviewing other critics for the sake of saving both space and neurons, as much of it is distastefully polemic. Besides, we've enough to do, each of us, and I see little purpose after presenting the most lucid thesis extant. References to other critics who are noteworthy are in the Appendices and Bibliography. And I should add that I had no idea Prof. Blackhirst was a Muslim until I accidentally discovered the fact towards the end of my data gathering and writing. Actually, I thought he was a reformed Orientalist, an exceptional Scholar, and the kind of Christian whom Ghandi would have admired. He deserves kudos from both sides of the Nile. Is his thesis the final word? I think not as I attempt to explain in the next section. However, I fully accept that Prof. Blackhirst's explanation is a bit like D-Day at Normandy—it marks the beginning of the end after the combined efforts of all who've challenged this shadowy enigma.

[36] Oddbjørn Leirvik, op.cit. see also: BNM Ms. 9653 -- cf. de Epalza: "Le milieu hispano-moresque ..:", p. 176 and Bernabé Pons, "Zur Wahrheit und Echheit ..:", p. 174. / p. 151.

In Closing: Commentary on "The Kingdom of God"

Apparently, Dr. Abbas Mahmoud Al Aqqad of Al Azhar has cautioned Muslims not to utilize the GoB in any manner. Though I cannot confirm this censure I do not concur, yet I add the following caution. I agree that the book in its present form—especially as currently published by injudicious Muslims—is far from being a means of guidance *in unlearned hands*. However, with scholarly effort and divine direction, I think the *core message* of the GoB can and should be made available. So far, such efforts have been hindered by Rome's intractable machinations, not the least of which is that – as is the case for many documents that offend papist temporal advantages as also did two to three hundred other gospels for early Church Fathers – the original *GoB* manuscript most likely rests in a secreted vault under Jesuit lock and key. After all, authentic apostolic succession is not a light matter to the Roman See, and Islam's claim for Mohammad's status is unlikely to please these men of crimson and black, because their claim to authentic divine guidance is what the GoB steadfastly refutes.

As a precedent, in *The Hidden Book in the Bible* (Harper Collins, 1998), Prof. R. L. Friedman laboriously uncovers *the core biblical story* describing the continuum of Apostolic Authority as a divinely sanctioned pattern from Adam to Solomon. Pursuant to this side of Semite genealogy, and of relevant note to this present study, is that after Solomon the singular governing authority of God's authentic temporal Kingdom divided and never reunited as divinely-sanctioned regency under the prophetic mantle, though ample opportunity was given to Israel. In my opinion, the principle of divinely-authorized *prophetic government* is the revealed and only pattern of earthly regency sanctioned as "the Kingdom of God or Heaven" with El Yah or Allah[37] as 'King' as

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[37] Elah or Alah is another form of Elohim: a combination of El or *Strength* and Alah or *Swear*. See Strong's 425 and Scofield's Reference Bible, First Edition, where it is recorded that Allah had been deleted from the revised text. It is also thought to be a combination of two other words meaning '*the* God', and is used in reference to God more than 2500 times in the OT. All invocations in Islam definitely identify Allah with 'The God of Abraham' and not some tree- or moon-god as is commonly taught

opposed to human pretenders; and this *Theocentric* as opposed to *Theocratic* (i.e. government by 'priests'), is the crux of religious polemics. Here, at the root of authentic 'Apostolic Authority', is the *core* message of the *GoB* upon which medieval interpolators wrought their troublesome mischief. Despite the present evangelical ferments, the NT is not about salvation via blood sacrifice and most especially not via human immolation, which is the typical pagan thesis. And though there is ample evidence that Satan requires human blood for his ephemeral beneficence, blood is not a substance required for God's favor and furthermore, except for interpolators such as Paul and Greco-gnostic sympathizers, Prophet Isa (Jesus) is never recorded to say that mankind's salvation depended on *his* blood:

> "Thou hast answered right: this do and thou shalt have eternal life."
>
> Matt 19: 17-30, Luke 10: 25.

This seems like a straightforward statement, as is ninety-five per cent of the *GoBs'* text. The passage quoted fails to mention faith in a man-god's exsanguination *in-vivo* as prerequisite for permission to enter Paradise![38] Here, *Isa* directs a rich young man to reject materialism and obey the commandments of God, making it exceptionally clear that salvation depends on obedience to Musa's reasonable Decalogue when read in context. The core text of the 'non-interpolated' NT is a proclamation and reminder, as well as a warning to Jews specifically and gentiles in general

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by many illiterate pastors who've never read Al'Qur'an. The Tetragrammaton: YHWH, pronounced Yahveh, in original form is Yah. El was used as 'Lord, King, or Chief'. The combination El-Yah or Lord-God is quite sensible, and it is not inconceivable that El-Yah, Al-Yah, or the Aramaic Eli reportedly spoken on the cross, are derived from this use. The first inscription bearing the name Yahveh is found on the famous Moabite Stone and is of Kennite genesis. YHWH means I AM WHO AM or *I BE*.

See: *Yahweh, Yashua & You by* Gail Melvin, 1998, ISBN 0-9665602-0-5 #98-91512, an excellent treatise on the derivation and deletion of God's name from the Biblical texts, including scholarly references.

[38] See, *Trinity, The Metamorphosis of Myth* for dissertation; Omar Zaid, M.D., Penpress, England, 2008.

of this condition. It also announces the coming restitution of both the temporal and metaphysical 'Kingdoms of God, and gives instructions for guidance while awaiting the earthly regency; the same dominion lost to Israel *vis-à-vis* its continual disobedience. The metaphysical 'Kingdom Within' was made readily available by grace through obedience and good deeds as described by the Mosaic charter. The NT's core gospel also makes it very clear that "The Kingdom of God" is exactly what it says it is with *God* as absolute Tyrant; and this to the exclusion of all human or non-human pretenders. Furthermore, even in its disturbingly contorted renditions, the NT is an announcement by Prophets John and Isa that the restoration of God's *temporal* Kingdom "is at hand." To the contrary however, Isa also says "*My Kingdom* is not of this world," and yet again, "The Kingdom of God is *within* you." Well then, this does beg the question of human posturing barring prophetic directive, and since Isa made it clear that *his* Kingdom is not here, why then do Romanists insist otherwise, even if only in his name? After all, it's *God's* Kingdom, which brings to mind the prophecy regarding Isa's rejection of the many who'll claim to be his disciples on the Day of Doom.[39] Therefore, in closing, I must discuss this sensitive matter at the heart of polemics regarding the core content of the *GoB*.

The Birthright to the regency of this *Kingdom* was lost by *Israel*, a polity the OT describes as 'God's firstborn son' by *analogy*; i.e., God's initial historical monotheist polity.[40] By the time of Prophet Isa however, so divorced were Israelites from God's Kingdoms, both within and without, that the Temple of God – rebuilt by the murderous pretender Herod the Great – had become a 'den of thieves' setting precedent for the present Rothschild consortium of global money-changers and Papal Bankers since the early 19th Century. The Jewish religious life was overseen by what the *GoB* calls an oligarchy of False Pharisees and

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[39] "Many will say to me in that day, „have we not prophesied and cast out many devils, and in thy name done many wonderful works?" whereupon I will say „depart from me, thou workers of iniquity! I never knew you."" (Matt 7:22)

[40] For Example, see Exodus 4:22 "And thou shalt say to Pharaoh, Thus saith Jehovah: **Israel is my son**, my firstborn." For those interested, I offer a full dissertation on this thesis in my Book: *Trinity*, op.cit.

dubiously appointed priests who collectively decided to murder their final prophet for exposing the charade. Their facade was little more than a parody of the authentic prophetic Authority Allah had removed from them as promised by prophet Hosea in his book, vs:53, and they were blind to the loss due to God's reprobation of their secret societies (Babylonian Talmudism and Kabalism), as is presently the case.

Divine guidance and its continuum with the eternal ideal 'good' as identified by man's ability to reason what is immutably right and true (i.e., the moral law or moral imperatives of Islam), has been exquisitely demonstrated by Kant:

> "To behold virtue in her proper shape is nothing other than to show morality stripped of all admixtures with the sensuous and of all the spurious adornments of reward or self love. How much she then casts into the shade all else that appears attractive to the inclinations can be readily perceived by every man if he will exert his reason in the slightest—provided he has not entirely ruined it for all abstractions."
>
> *Groundwork for the Metaphisic of Morals,* Emmanuel Kant

> "Kant's controversial claim was that pure reason could confirm the ethical validity of God's decree in conceiving the categorical imperative, the moral law."[41]
>
> Ibrahim Lawson, Headmaster of the independent
> Nottingham Islamia School

Although we cannot touch the 'pound' in a pound of sugar nor the 'good' in a good deed, we do experience and *know* what they are. People who argue the point are mischief makers: men who prefer to change the weight of common sense and dispute what *is* good in order to rob and/or gainsay, thereby obtaining advantage and power over their fellows. This sad fact of life is what challenges our courage and marks the true essence of polemics. The anarchy often created by such vacuous refutations

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[41] *Usury, The Root Cause of Injustices in Our Time*, Lecture 7, "The Setting," p. 47. Pub. By PAID, P.O. Box 436, Norwich, England, NR3 1LL

however, is not within the metaphysical boundaries set by 'The Kingdom of God Within' us, nor can God's Kingdom manifest externally under the guidance of such Pharisees. Fraudulent abstractions such as Trinitarianism, legalism, socialism, Keynesian capitalism, Jesuitical 'divine-right monarchism', reductionism, materialism, gilded ritualism etc., all produce traditional veils that cover Kant's metaphysical 'eye-of-reason' for those who reject the Final Apostle and his sunnah. Such *isms* create politically correct forums of intimidation and surely gave exceptional cause for the Protestant Reformation.

Returning to the premise and argument implicit in the *GoB* and NT core, Isa did leave the prophetic mantle of Elijah with his Ebionite disciples, telling them to do two things as confirmed by both the NT and *GoB*:

[1] Tell all men that the "Kingdom of God" is at hand, and

[2] Wait for the arrival of "Paraclete" who would instruct them in all truth.

Christians commonly think this Paraclete arrived at the celebrated event of Pentecost, in which the so-called "Holy Spirit" descended on the Apostles and Disciples. But this is not so, for there is ample evidence that the Primitive Church—including its Pentecostal veterans—awaited his arrival long afterwards. These two directives are also bound together as were two men seen by Prophet Isaiah in a vision:

> "And he saw a chariot *with* a pair of horsemen, a chariot of donkeys, *and* a chariot of camels,[42] And he listened earnestly with great care. Then he cried, "A lion, my Lord! I stand continually on

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[42] The word translated as *camel* or *rider* has a root meaning 'burden bearer', referring to a person not an animal or dromedary. Also, the verse indicates that the riders and their animals were 'yoked together', which I opine indicates Prophets Isa and Mohammad. There is another Hebrew word, specifically for 'camel', which is not used in this passage. The text seems to indicate someone who is given a heavy task. The verse also refers to a lion as the rider drawn by camels, who then declares Babylon is fallen while breaking the idols to pieces, which is exactly what Mohammed did on his triumph in Mecca.

> the watchtower in the daytime; I have sat at my post every night. And look, here comes a chariot of men *with* a pair of horsemen!" Then he answered and said, "Babylon is fallen, is fallen! And all the carved images of her gods He has broken to the ground... ***THE BURDEN UPON ARABIA*.** In the forest in Arabia you will lodge, O you traveling companies of Dedanites.[43] O inhabitants of the land of Tema,[44] Bring water to him who is thirsty; With their bread they met him who fled. For they fled from the swords, from the drawn sword, From the bent bow, and from the distress of war. For thus the Lord has said to me: "Within a year, according to the year of a hired man, all the glory of Kedar will fail; "and the remainder of the number of archers, the mighty men of the people of Kedar, will be diminished; for the LORD God of Israel has spoken *it*."
>
> Isaiah 2 & 21: Vs: 7-9 & 12-17

This is the verse of Arabia's Burden (from Isaiah 21), and it places the responsibility for "The Kingdom of God's" temporal Government upon Arabia as the 'brethren' (i.e. cousins: Hebrew = *ach*) of Israel as predicted by Moses.[45] Furthermore, the chapter mentions by name the tribes from Ishmael and Midian[46] responsible for ministering to the Prophet and bearing witness to his (the Lion's) symbolic destruction of Babylon's Idolatry when he entered Mecca (Kedar)[47] in triumph!

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[43] An Arabian people named in Genesis 10:7 as descended from Cush; in Genesis 25:3 as descended from Keturah.

[44] A region adjacent to Yathrib (Madina) inhabited by the tribes descended from Tema, of the progeny of Ishmael.

[45] See Deut 18:15-18 '… a prophet will I raise up unto them from among their brethren (*ach*) like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him."

Note: the word *ach*, meaning brethren, specifically refers to a near relative, i.e. a cousin or fellow brother countryman, whereas the Hebrew *reya* refers to a close brother or even a husband as brother to his wife, denoting intimacy. Therefore the prophet spoken of cannot be Isa. The translators are quite careless with these specifics.

[46] Abraham's descendants via Keturah.

[47] The settlements of Kedar were probably in the Northwest of Arabia, not far from the borders of Palestine. Assyrian inscriptions have thrown light upon the history of the tribe. There, Kedar is mentioned along with the Arabs and Nebaioth, which decides its identity with Kedar of the Old Testament, and there is found also an account of the

Many of our fellow burden bearers are presently involved with inter-faith dialogues with an entity that all OT references to 'Babylon' represent as a regency inimical to monotheism by virtue of idols, icons and mythical fabrications of gilded celebrants toadying to warrior 'kings–of-the-earth'. This is amply represented by the 2000 year old Christian accretion. Nevertheless, the Illuminati bred concept of 'Humanism' has overwhelmed the reason of many Muslims who've forgotten what great enemies these iconographers really are. When Sala'udin met with Richard the Lionheart, they met as respected enemies, and it would do well for all to remember the boundaries that separated these princes for eternity. As a reminder I post the following:

> And when there came to them a Messenger from Allah, confirming what was with them, a party of the People of the Book threw away the Book of Allah behind their backs, as if (it had been something) they did not know! They followed what the evil ones gave out (falsely) against the power of Solomon: the blasphemers were, not Solomon, but the evil ones, teaching men Magic, and such things as came down at Babylon to the angels Hārūt and Mārūt [which creatures gave these instructions in Babylon]. But neither of these taught anyone (such things) without saying: "We are only for trial; so do not blaspheme." They learned from them the means to sow discord between man and wife. But they could not thus harm anyone except by Allah's permission. And they learned what harmed them, not what profited them. And they knew that the buyers of (magic) would have no share in the happiness of the Hereafter. And vile was the price for which they did sell their souls, if they but knew! If they had kept their Faith and guarded themselves from evil, far better had been the reward from their Lord, if they but knew! O you of Faith! Say not (to the Messenger) words of ambiguous import, but words of respect; and listen (to him): to those without Faith is a grievous punishment. **IT IS NEVER THE WISH OF THOSE WITHOUT FAITH AMONG THE PEOPLE OF THE BOOK, NOR OF THE PAGANS, THAT ANYTHING GOOD SHOULD COME**

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conflicts between the tribe and King Assurbanipal. Of the Ishmaelite tribes, Kedar must have been one of the most important, and thus in later times the name came to be applied to all the wild tribes of the desert. It is through Kedar (Arabic, keidar) that Muslim genealogists trace the descent of Mohammed from Ishmael.

DOWN TO YOU FROM YOUR LORD. But Allah will choose for His special Mercy whom He will—for Allah is Lord of grace abounding.

— Sūrah 2 *Al-Baqarah* (The Heifer) 102-107

This highlighted verse is sufficient for my purpose. Were not Ibrahim and our Prophet consummate iconoclasts who boldly confronted and drew boundaries refuting the idolatry that now seduces our ummah with tolerance? I posit that the current concept of such lenience is a seditious ideal that permits enemies of Islam an advantage that warriors like Sala'udin or Hadrat Ali would never permit.

With respect to the reality of this enmity that divides Muslims from Rome's pretensions, I therefore submit the following verses from the *GoB*:

> Jesus said: Ye have not chosen me but I have chosen you, that ye may be my disciples. If then the world shall hate you, ye shall be truly my disciples for the world hath been ever an enemy of *servants of God* [Meaning the Prophets]. (XVIII)
>
> There was a man who gave money to his neighbors that they might trade with it, and the profit should be divided in a just proportion. And some traded well, so that they doubled the money. **But some used the money in the service of the enemy of him who gave them the money**, speaking evil of him. Tell me now, when the neighbor shall call the debtors to account how shall the matter go. (LXI)
>
> Lord God, who by thy providence providest all things necessary for thy people Israel, be mindful of all the tribes of the earth, which thou hast promised to bless by thy Messenger, for whom thou didst create the world. Have mercy on the world and send speedily thy Messenger, **that Satan, thine enemy, *may lose his empire***. And having said this, Jesus said three times: So be it, Lord, great and merciful! (LXVII)

Archaic solar-cross cults are what OT Prophets called a religion of mixed-doctrine or "mixed-wine" – a truth that cannot be denied except in today's 'sensitive' politically-correct forums. I posit also that the Mark

or *Symbol* of Cain' is most likely the solar cross of the Ancient Mystery Religions as depicted in its Jesuit version (below right).[48] Solar Cross icons are distinctively reverenced by Catholics, Anglicans, a variety of Protestants, Evangelicals, Freemasons, sundry Pagans and Occultists, as well as Eastern Orthodox Christians. The significant concept here is that of an enemy, i.e. Satan and his empire, the imperial obsession that Jesuits, Rome, Freemasons and Zionists all hold as a common, and unfortunately, *fascist* bond. This fact is disturbingly depicted by Picasso in *Guernica* (see Appendix V) and deserves a brief diversion so the ongoing polemics attached to the *GoB* may be placed in a gestalt perspective that includes the alarming current events of the present world crisis.



Jesuit Seal: IHS translates (from the Latin)
'With this sign you shall conquer'

Note solar halo of radiation and solar cross above the letter H;
Other scholars suggest the acronym represents Isis, Horus, and Set.

The solar-cross icon represents sun-god cults globally, and for which many archaic sects practiced ritual human sacrifice. Their priests have always been revered and feared, and of course, the Catholic Eucharist bespeaks this sacrifice openly for the abomination it is, which primitively entailed cannibalism, a word derived from *Kahan-baal* or 'priest of Baal'. Furthermore, there are Gnostic connotations indicating that the communion ritual originally represented spermatophagia or Tantric Eucharist by the celebrants, and amongst advanced degree members of the OTO, Freemasons, Rosicrucians, Catholic Hierarchy and other Hermetic covens still does.[14] What is represented in the imagery of Picasso's work are the several icons associated with this ancient Baal-religion; icons that continue to be reverenced and/or utilized by various priesthoods for political ascension and hegemony, not the least of which is the covert Papal tyranny under Jesuit direction internationally since the 16th Century. Ignatius Loyola, their revered founder, was an *Illume,* i.e.,

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[48] See, *Trinity*, op.cit., for dissertation and references. The word translated as "mark" in Gen. 4:15 is *'owth,* which could mean a sign, an omen, a warning, or a remembrance.

an occult Rosicrucian adept or *Allumbrados* Initiate and Master of this same Mystery Religion. I include this brief detour because it is much more than a tangent in light of history and current events, especially since international and inter-religious dialogues and political parties are generally under auspice or influence of these devoted iconographers. Muslim Imams must be made aware of their true colors and question the real purpose of dialogue when entering their company. If it's to keep an enemy close at hand, as per the counsel of Sun Tzu in his *Art of War*, then be advised and all should be well. But if one thinks a Muslim can actually treat with these people for ultimate advantage or altruism, it is a great foolishness demonstrating not only naiveté' but also a lack of true guidance and knowledge of history. — If you doubt me, please read the Jesuit oath of service in Appendix VI.

On January 27, 2003, the Guernica reproduction hanging outside the entrance of the United Nations Security Council was covered with a large blue curtain. Press Secretary of the UN, Fred Eckhard, said the covering provided "an appropriate background for the cameras." Obviously some were concerned that Picasso's antiwar masterwork would not make a good backdrop for speeches and press conferences advocating the bombing and invasion of Iraq. As the US talks about its "shock and awe" strategy (the potential launching of over 800 Cruise Missiles against Baghdad in two days), and its willingness to use "bunker busting nuclear bombs" against Iraq... Picasso's work is a chilling reminder of what such military operations would mean for civilian populations. On Feb. 5th, 2003, US Secretary of State, Colin Powell – a frequent guest of the Knights of Malta, a most Catholic, Jesuitical and Freemasonic sect with roots in Templarism – spoke before the United Nations to make his case for a US attack on Iraq. Picasso's mural was completely covered up and the flags of Security Council member nations were placed before the censored artwork. As Maureen Dowd, writing for the New York Times, wrote, "Mr. Powell can't very well seduce the world into bombing Iraq surrounded on camera by shrieking and mutilated women, men, children, bulls and horses."

The Jesuit Menace:

What victors fail to mention in their revisions:

Picasso's *Guernica* represents the devastation wrought by Franco with the aid of 30,000 Whahabi troops whose regime and war were a direct response to the prior Republican government's expulsion of the Jesuit Order from Spain in 1932, whereupon the Pope immediately declared war. It is imperative to realize that Jesuits still prosecute the 'Counter-Reformation' according to terms established by the Council of Trent (1545-1563); which terms every Pope vows to uphold to the peril of all non-Catholics and Catholic liberals. Unfortunately, these people are fascists, pure and simple.

1. *King James* expelled them in 1604.
2. After a 100 yr exile by the Czar, *Lenin* curiously let them return to Russia in 1923 as did
3. *Hitler*, who signed a papal concordat (as did Lenin, in 1933) after their expulsion by Bismarck in 1870.
4. *Iraq* expelled them in 1868 ... etc. etc.

> "Fascism is the regime that corresponds most closely with the concepts of the Church of Rome."
>
> *Catholic Civilization*, Italian Jesuit Periodical, 1934.

This litany of exile is readily expandable and it is not related to persecution but rather to the self-preservation and integrity of authorities who recognized this thorn in the flesh of human rights. The expulsion of the Jesuit menace is a recurrent historical fact that has marked their seditions for over 400 years. If you doubt this, please review appendix VI, for it is not a light matter and anyone crossing their will – which is to re-secure the Holy Roman Empire and Jerusalem for Catholicism even today – will indeed be so revisited as was Spain and now Iraq. Also take note that if the original *GoB* exists, most likely it is sequestered in Vatican vaults under Jesuit monocles for obvious reasons. In addition,

please note that most of the people both Stalin (a Catholic trained by Jesuits) and Hitler[49] exterminated were either orthodox Jews or non-Catholic Christians, pagans, and Catholic liberals; as also are those non-Caucasian people whom America has been eliminating and/or terrorizing for the past centennial. And, as a footnote to this paragraph, I add that the CFR is governed by the Archbishop of New York, Cardinal Eagan, under the advisement of Jesuits at Fordham University. My dear brothers and Sisters in Islam, I exhort you not to ignore these facts any longer. This ancient sun-god Babylonian cult is not the least bit altruistically concerned with Muslim welfare. We are at war with the Pope and his Jesuit Storm Troopers of the human psyche! And this is not to mention the Knights of Malta whose roster and deeds will shock the turbans off their Muslim sycophants.

> "Let no one suspect our aims ... the Empire of the World."

Excerpt of a letter written by Aloysious Fortis, 24th Jesuit General, 1824.

References for these indictments are in endnote # 15

The fall of Babylonian sun-god idolatry was not only explicitly mentioned by Isaiah in direct reference to 'Arabia's Burden', but is emphatically echoed in the NT's *Book of Revelation* and is worthy here of reprint:

> "And the woman thou saw is that great city which reigneth over the kings of the earth … I saw another angel [messenger] descend having great power, and the earth was lightened with his glory. And he cried mightily with a strong voice, saying: '**BABYLON THE GREAT IS FALLEN, IS FALLEN**, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird; For all nations have drunk of the wine of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the

[49] A Catholic whose *Mein Kampf* was written by Father Bernard Stamford, a Jesuit.

> abundance of her delicacies.' And I heard another voice from heaven say: 'Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues."
>
> Rev: 17-18: vs. 18-4

These passages are *the only two* in the entire Bible where "Babylon is Fallen" is proclaimed. And there is no reason to discount that the 'Messenger' mentioned above is Mohammed, because it is only he and his disciples – the *second born* monotheist Semite polity – who fulfilled the promise given by God to Abraham to possess the Holy Land for *hanif monotheism;* lands extending from the Nile to the Euphrates,[50] as well as Musa's command to mercilessly drive all idolaters out.

The *firstborn polity* (Israel) had failed to obey these commands, and so – true to patterns revealed in Friedman's *Hidden Book in the Bible* – the *second born son*: i.e., the second monotheist polity called *Islam* [Israel's' cousin] fulfilled the task and re-established "The Kingdom of God" both inwardly and outwardly on earth under the final prophet as prophesied: a Prophet whose name can be translated as 'The Comforter' or Paraclete, and whose religion bears the same name as the Patriarch, Shem.

Nevertheless, subsequent generations of Muslims resorted to Monarchy and 'False Phariseeism' (legalism), then adopted the pedestrian piracy of Cain's sedulous posterity, thus negating their spiritual heritage as God's *Theocentric* polity and earthly regent, exactly as the prophet predicted and to the great advantage of theocratic Rome. It's no small wonder that Muslim Kings, Ministers, Mullahs and Muftis – many of whom belong to the Freemasonic sun-god cult, which includes more than 50 RC Cardinals at present – reign over dunghills of sectarianism, secularism, murder, fratricide, honor killings, genocide,

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[50] See Genesis 15:18 where Moses describes Eden and its boundaries as the Promised Land of God's Covenant with Abraham. Only via the Polity of Islam's merciless sword against idolatry was the Covenant Promise finally fulfilled! Genesis 2:10 initially describes these same borders as well. No doubt there is an allegorical import as to the meaning of the ancient Hebrew names for these waters, but that is out of the range of my discussion here. Realize also that Zionists have drawn up plans to govern this entire region.

nepotism, sodomy, fornication, incest, rape and female mutilation, hypocrisy, thievery, malice, greed, gluttony, deviationist accretions and ignorance as does the spiritually impoverished ‘New Imperialism’ of fascist Zionism and its Judeo-Christian cronies and fellow iconographers; and – in true Babylonian style. Both Isa and Mohammad said this day would come and that it would be no different than the day of Prophet Noah. The core content of the GoB confirms this:

Please note that the first twenty-five degrees of Masonic Initiation were authored by Jesuits, many of whom were Jews, as also was Adam Weishaupt, the first Grand Master of the Illuminati cult that now governs Freemasonry worldwide. See my Book, *The Hand Of Iblis*, for a complete dissertation and history.

I realize I may be criticized for oversimplification and vilification of many ‘respected’ global institutions as well as unabashed polemics; nevertheless, the truth is simple to comprehend once you’ve done your research. And I’ll remind you that the ‘Past is Prologue’! Besides, polemics are unwarranted attacks, whereas what I’m stating is truthful reportage’ regarding grave matters traditionally left untouched by the safety valves of mainstream circumvention, which is, unfortunately, the un-Islamic spinelessness that permits evil’s triumph. “The Devil’s in the details” and that’s where ambidextrous tongues love to babble befuddling abstractions, much to *his* delight! Regrettably, today’s academia is filled with upstarts and idiot-savants, many of whom remain oblivious and thus are subsequently swayed by the exquisite cunning of Rome’s wizened miscreants who actually are occult masters, diplomatic connoisseurs, and avowed enemies of both Islam and all non-papists – especially those who withstand their charms as did Abraham Lincoln and Lutheran Germany: and we all know what happened to them. The finesse of their disarming ‘padre’ disguise evades all but hardened warriors of historicity and truth, and their intrigues make Prof. Blackhirst’s academic expertise look like child’s play. Indeed, this monotheist nemesis is an artfully practiced black-robed fellowship with the consummate patience of a spider with Spartan expertise; and there are some who say the Spartans were intimately related to the Danites.

The *GoB*, much like my commentary, is likewise very simple and straightforward, albeit much more alarming with its eternal implications and fearful allusions to human duplicity and self-delusion. Its core doctrine is that of the 'True Pharisee' (Seeker of God's Kingdom) as exemplified by the SCHOOL OF PROPHETS established by Elijah. This Nazarite theme echoes throughout the text. Every dictum and parable put forth within its pages – and there are many – indicts hypocrites and mountebank prattlers yet inspires the reader with an awesome fear of God and commanding reverence for His prophets. The 'Jesus' presented therein is no effeminate parson with girl scouts and choir boys at heel or crimson robed prelate as overseers of candles and icons. The Man of God presented is a redoubtable foe of the cowardly status quo that all religions eventually adopt. He is every bit the measure of superlatively robust Prophethood and is fiercely plain-spoken without the NT's mysterious and irksome doublespeak. He is tirelessly human; fearless of all men, yet filled with pity and mercy for True Pharisees and innocents. Bemoaning the world of reprobation with its passive folds of victimization, he warns all to shed the gilded robes, icons and *isms* of sham Pharisees who exchange the Day of Reckoning for present gainsaying:

"The sleep of the soul is the forgetfulness of God and the Day of Judgment."

The work is clearly Ebionite rather than Catholic or traditionally 'Muslim' in nature, and there is an abject lack of reference-to or justification-for what became Pauline Christianity in its 225 pages; that is, except for commonsense moral imperatives that are naturally shared by the few who retain sound reason. The text is written as if Christians never existed save as the prophesied nemesis of Isa's legacy; that is to say, those he'll deny and thereby condemn on the Day of Doom, so it is no small wonder Trinitarians roundly condemn the *GoB*. Stripped of its obvious anachronisms and doctrinal interpolations, which comprise only 3 - 5% of its volume, the *core text* of the *GoB* defends pure monotheism as do the writings from the greater and lesser Prophets. In my opinion, it

is exceeded only by Al'Qur'an in its intrepid defense of pure religion minus the trappings of iconography's intruders. If not divinely inspired, its core doctrine was certainly the work of an author(s) who soberly sought the God of Abraham in the ancient Nazarite tradition and who seem to have found "The Kingdom of God" within.

> "Many will say to me in that day, have we not prophesied and cast out many devils, and in thy name done many wonderful works? "whereupon I will say 'depart from me, thou workers of iniquity! I never knew you.'" (Matt 7:22)

It is my intent, Insha'Allah, to follow this study by tracing the heritage and historicity of this group of 'Forgotten Saints' through the terrible persecutions that pursued their discipleship while they awaited the advent of Ahmad. I thank you for your patience and praise Allah that you have taken the time to read these measured words. I pray they serve you well in the 'Cause of Allah'.
May Allah have mercy on us.

Omar Zaid, M.D.

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Jan Slomp, born in 1932, ordained in 1962, was given a doctorate honoris causa by the Theological University of the Reformed Churches in the Netherlands in 1994. From 1964-1977 in Pakistan (district missionary; Christian Study Centre, Rawalpindi). From 1977-1994 Islam Desk of the Reformed Churches. From 1978-1987 Secretary of the Consultative Committee 'Islam in Europe' of the Conference of European Churches (C.E.C.). From 1987-1994 moderator of the Islam in Europe Committee of the C.E.C. and Council of R.C. Episcopal Conferences in Europe (C.C.E.E.). For his publications see the liber amicorum reviewed by M. Fitzgerald in Islamochristiana 20 (1994), pp. 316-317.

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Appendix I

On the Myth of Apostolic Succession

Alexander Hislop on Catholicism's *Keys of St. Peter;* or more accurately: "The Keys of Janus and Cybele."

If there be any who imagine that there is some occult and mysterious virtue in an apostolic succession that comes through the Papacy, let them seriously consider the real character of the Pope's own orders, and of those of his bishops and clergy. From the Pope downward, all can be shown to be now radically Babylonian. The College of Cardinals, with the Pope at its head, is just the counter-part of the Pagan College of Pontiffs, with its "Pontifex Maximus," or "Sovereign Pontiff," which had existed in Rome from the earliest times, and which is known to have been framed on the model of the grand original Council of Pontiffs at Babylon. The Pope now pretends to supremacy in the Church as the successor of Peter, to whom it is alleged that our Lord exclusively committed the keys of the kingdom of heaven. But here is the important fact that, till the Pope was invested with the title, which for a thousand years had had attached to it the power of the keys of Janus and Cybele, no such claim to pre-eminence, or anything approaching to it, was ever publicly made on his part, on the ground of his being the possessor of the keys bestowed on Peter.
Very early, indeed, did the bishops of Rome show a proud and ambitious spirit; but, for the first three centuries, their claim for superior honour was founded simply on the dignity of their see, as being that of the imperial city, the capital of the Roman world.

When, however, the seat of empire was removed to the East, and ***Constantinople threatened to eclipse Rome***, *some new ground for maintaining the dignity of the Bishop of Rome must be sought*. That new ground was found when, about 378 AD, the Pope fell heir to the keys that were the symbols of two well-known Pagan divinities at Rome. Janus bore a key, and Cybele bore a key; and these are the two keys that the Pope emblazons on his arms as the ensign of his spiritual authority... Now, when he had come, in the estimation of the Pagans, to occupy the place of the representatives of Janus and Cybele, and therefore to be entitled to bear their keys, the Pope saw that if he could only get it believed among the Christians that Peter alone had the power of the keys, and that he was Peter's successor, *then the sight of these keys would keep up the delusion*, and thus, though the temporal dignity of Rome as a city should decay, his own dignity as the Bishop of Rome would be more firmly established than ever... Few lies could be more gross; but, in course of time, it came to be widely believed; and now, as the statue of Jupiter (left) is worshipped at Rome as the veritable image of Peter, so the keys of Janus and Cybele have for ages been devoutly believed to represent the keys of the same apostle. While nothing but judicial infatuation can account for the credulity of the Christians in regarding these keys as emblems of an exclusive power given by Christ to the Pope through Peter, it is not difficult to see how the Pagans would rally round the

Pope all the more readily when they heard him found his power on the possession of Peter's keys."

The keys that the Pope bore were the keys of a "Peter" well known to the Pagans initiated in the Chaldean Mysteries. That Peter the apostle was ever Bishop of Rome has been proved again and again to be an errant fable. That he ever even set foot in Rome is at the best highly doubtful. His visit to that city rests on no better authority than that of a writer at the end of the second century or beginning of the third-viz., the author of the work called *The Clementines*, who gravely tells us that on the occasion of his visit, finding Simon Magus there, the apostle challenged him to give proof of his miraculous or magical powers, whereupon the sorcerer flew up into the air, and Peter brought him down in such haste that his leg was broken. All historians of repute have at once rejected this story of the apostolic encounter with the magician as being destitute of all contemporary evidence; but as the visit of Peter to Rome rests on the same authority, it must stand or fall along with it, or, at least, it must be admitted to be extremely doubtful. But, while this is the case with Peter the Christian, it can be shown to be by no means doubtful that before the Christian era, and downwards, **There was a "Peter" at Rome**, **who occupied the highest place in the Pagan priesthood:** The priest who explained the Mysteries to the initiated was sometimes called by a Greek term, the *Hierophant*; but in primitive Chaldee, *the real language of the Mysteries*, his title, as pronounced without the points, was "Peter" **-** i.e., "*the interpreter*." As the revealer of that which was hidden, nothing was more natural than that, while opening up the esoteric doctrine of the Mysteries, he should be decorated with the keys of the two divinities whose mysteries he unfolded.

Appendix II

The Tribe of Dan Today

"Whereupon the king (Jeroboam) took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other put he in Dan... And this thing became a sin: for the people went to worship before the one, even unto Dan. And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi." (I Kings 12:25-32)

The Arcadian roots of the Merovingians, Spartans and Celts seem to be connected to the tribe of Dan because of their use of Dan-related place-names, personal names and peculiarities, i.e., Baal/goddess worship and architectural skills. The Tribe of Dan inherited the pre-flood paganism [Baal worship] of the Canaanites [descendants of Ham and his son, Canaan] who occupied the northern area of Palestine at Mt. Hermon/Sion. Located at the 33rd degree, the ancient tribe of Dan influenced the basis of modern Freemasonry. The symbols of the tribe of Dan are used by the Merovingian Jews, the Jewish House of Stewart and the Jewish authors of the Protocols of Sion [Representatives of Sion of the 33rd degree].

"Irenaeus ('Heresies' Vol. 302), Hippolytus ('De Christo et Antichristo', pp. 14,15), and other Church fathers have a tradition which cannot but be of Jewish origin, that the Antichrist comes from the tribe of Dan, and base it upon Jer. VIII.16: 'The snorting of his (the enemies) his horses was heard from Dan'... Irenaeus remarks that Dan is, in view of this tradition, not in the Apocalypse (Rev. vii. 5-7) among the 144,000 saved ones of the twelve tribes. Nor is the omission of Dan in I Chron. iv. et seq. unintentional... Dan became the very type of evildoing. He was placed in the north (Num. ii. 25), this being the region of darkness and evil (Jer. i. 14) because of his idolatry which wrapped the world in darkness (Num. ii.)."

[Singer, The Jewish Encyclopedia, ("Dan"), p. 423]

"And Jeremiah does not merely point out his [Antichrist] sudden coming, but he even indicates the tribe from which he shall come where he says 'We shall hear the voice of his swift horses from Dan; the whole earth shall be moved by the voice of the neighing of his galloping horses: he shall also come and devour the earth, and the fullness thereof, the city also, and they that dwell therein.' This, too, is the reason that this tribe is not reckoned in the Apocalypse along with those which are saved." [Irenaeus, "Against Heresies," Book V, Chap. 30]

The Dragon Court exists to protect the descendants of the ancient Vere family of the Merovingian bloodline, out of which will eventually come the Antichrist. The Druidic Council of Elders are represented by the Dragon Court, which is comprised of 26 members of royalty from Eurasian countries that help comprise the *European Council of Princes*.209 The Druidic head dragon king (Pendragon), which has historically been called the 'King of Kings', will be the Antichrist. "The final ordering [of the Grail Procession] emerges when Rapanse de Schoye [the Grail Bearer] stands in the middle of a single great circle of twenty-four lights. Wolfram von Eschenbach lays so great a stress on this ordering that it would be indeed foolish to insist that it is no more than poetic fancy. So it is that the Grail shines forth within a circle of twenty-four lights. They represent the twenty-four amshaspands [deities that aided the Supreme Deity in governing the universe] or the twenty-four elders with lily wreaths of whom Dante speaks in his *Divine Comedy.* And again, in medieval symbolism, they represent the twenty-four books of the Old Testament around Christ. Direct spiritual vision perceives them as the three highest grades of the celestial hierarchies -- the cherubim, seraphim and thrones. It is the throne beings who wield the power to design the whole interweaving of human destiny. They encircle the Christ, the lord of karma, and bask in his vision, but their light is outshone by the Grail, the fullest ray of earthly blessing."

Ravenscroft, Trevor. *THE CUP OF DESTINY,* Weiser, 1982

"The Imperial and Royal Dragon Court is the ancient Household Court and Order of the senior Angevin descendants of the Imperial and Royal House of Vere of Caledonia, Anjou and Lorraine, and the physical embodiment of the sovereign Princedom of Drakenberg, which is recognized under European Law as a sovereign ethnic racial group; the principal nation states of the Draconian peoples:... Furthermore, the royal and ambassadorial nature of the title of the Prince of Drakenberg (Princeps Draconis) is recognized under the 'Official Observations' of the Department of Internal Affairs of the Government of its state of origin within the European Union."

The Imperial and Royal Dragon Court and Order,
HRH Prince Nicholas de Vere von Drakenberg

Appendix III

THE 'DECRETUM GELASIANUM DE LIBRIS RECIPIENDIS ET NON RECIPIENDIS'

[Extracts Only] The Gelasian Decree (English Translation) by Ernst von Dobschütz

The decree is traditionally attributed to Pope Gelasius, who served from 492-496AD. Blackhirst and others of the Higher Criticism Cadre consider it a forgery.

Relevant Excerpts are provided.

HERE BEGINS THE DECRETAL 'ON BOOKS TO BE RECEIVED AND NOT TO BE RECEIVED' WHICH WAS WRITTEN BY POPE GELASIUS AND SEVENTY MOST ERUDITE BISHOPS AT THE APOSTOLIC SEAT IN THE CITY OF ROME

1. After all these [writings of] the prophets and the evangelical and apostolic scriptures which we discussed above, on which the catholic church is founded by the grace of God, we also have thought necessary to say what, although the universal catholic church diffused throughout the world is the single bride of Christ, however the holy Roman church is given first place by the rest of the churches without [the need for] a synodical decision, but from the voice of the Lord our savior in the gospel obtained primacy: 'You are Peter,' he said, 'and upon this rock I shall build my church and the gates of hell shall not prevail against it; and to you I give the keys of the kingdom of heaven, and whatever you shall bind upon Earth shall be bound also in heaven and whatever you release upon Earth shall also be released in heaven'.

2. In addition there is also the presence of the blessed apostle Paul, 'the chosen vessel', who not in opposition, as the heresies jabber, but on the same date and the same day was crowned in glorious death with Peter in the city of Rome suffering under Nero Caesar; and equally they made the above-mentioned holy Roman church special in Christ the Lord and gave preference in their presence and veneration-worthy triumph before all other cities in the whole world.

3. Therefore first is the seat at the Roman church of the apostle Peter 'having no spot or wrinkle or any other [defect]'. However the second place was given in the name of blessed Peter to Mark his disciple and gospel-writer at Alexandria, and who himself wrote down the word of truth directed by Peter the apostle in Egypt and gloriously consummated [his life] in martyrdom. Indeed the third place is held at Antioch of the most blessed and honorable apostle Peter, who lived there before he came to Roma and where first the name of the new race of the Christians was heard.

… IV. And although 'no other foundation can be established except that which has been established, Christ Jesus', however for edification likewise the holy Roman church after

the books of the Old and New Testaments which we have enumerated above according to the canon also does not prohibit the reception of these writings:

1. the holy synod of Nicaea of 318 fathers chaired by the Emperor Constantine the Great,
at which the heretic Arius was condemned; the holy synod of Constantinople chaired by Theodosius the senior Augustus, at which the heretic Macedonius escaped his deserved condemnation;

the holy synod of Ephesus, at which Nestorius was condemned with the consent of the blessed pope Caelestinus chaired by Cyril of Alexandria in the magistrate's seat and by Arcadius the bishop sent from Italy; the holy synod of Chalcedon chaired by Marcian Augustus and by Anatolius Bishop of Constantinople, at which the Nestorian et Eutychian heresies together with Dioscorus and his sympathizers were condemned. *but also if there are councils hitherto held by the holy fathers of lesser authority than those four, we have decreed [that] they must be both kept and received. Here added below is on the works of the holy fathers, which are received in the catholic church.*

Likewise the works of blessed Caecilius Cyprian the martyr and Bishop of Carthage; likewise the works of blessed Gregory Nanzanensis the bishop; likewise the works of blessed Basil Bishop of Cappadocia; likewise the works of blessed John Bishop of Constantinople; likewise the works of blessed Theophilus Bishop of Alexandria; likewise the works of blessed Cyril Bishop of Alexandria; likewise the works of blessed Bishop Hilary of Poitiers; likewise the works of blessed Ambrosius Bishop of Milan; likewise the works of blessed Augustine Bishop of Hippo; likewise the works of blessed Jerome the priest; likewise the works of blessed Prosper a most religious man;

3. likewise the letter of blessed pope Leo sent to Flavian Bishop of Constantinople, of which text however if any portion is disputed and it is not that anciently received by all, let it be anathema; likewise the works and every treatise of all the orthodox fathers, who deviated in nothing from the common [teaching] of the holy Roman church, neither separated from its faith or worship but remained in communion by the grace of God to the last day of their life, we decree are to be read; likewise the decretal/official letters, which blessed popes gave for the consideration of various fathers at various times from the city of Rome, are to be upheld reverently;

4. likewise the deeds of the holy martyrs, who are glorious from the manifold tortures on the rack and their wonderful triumphs of steadfastness. Who of the catholics doubts that most of them would be enduring still in agonies with their full strength but would bear it by the grace of God and the help of everyone? but according to old custom by the greatest caution they are not read in the holy Roman church, because the names of those who wrote are not properly known and separate from unbelievers and idiots or [the accounts] are thought less attached to the order of events than they should have been; for instance the [accounts of] Cyricus and Julitta, like Georgius and the sufferings of

others like these which appear to have been composed by heretics. On account of this, as it was said, so that no pretext for casual mockery can arise, they are not read in the holy Roman church. However we venerate together with the aforesaid church all the martyrs and their glorious sufferings, which are well known to God and men, with every devotion;

likewise the lives of the fathers Paul, Antony and Hilarion which with all the hermits described by that blessed man Jerome we receive with honour; likewise the acts of blessed Silvester bishop of the apostolic seat, although the name of him who wrote [them] is unknown, [but] we know to be read by many catholics however in the city of Rome and because of the ancient use of the multitude this is imitated by the church; likewise the writings on the finding of the cross and certain other novel writings on the finding of the head of the blessed John the Baptist are romances and some of them are read by catholics; but when these come into the hand of catholics, the saying of Paul the blessed apostle should be <considered> first: 'prove all things, hold fast to what is good'.

likewise Rufinus, a most religious man, work many books of ecclesiastical works, also some interpreting the scriptures; but since the venerable Jerome noted that he took arbitrary liberties in some of them, we think those [acceptable] which we know the aforesaid blessed Jerome thought [acceptable]; and not only those of Rufinus, but also [those] of anyone whom that man often remembered for his zeal for God and for the religion of faith criticized. likewise some works of Origen, which the blessed man Jerome does not reject, we receive to be read, but we say that the rest with their author must be refused. likewise the chronicle of Eusebius of Caesarea and the books of his church history, however much he fell flat in the first book of his narration and [although he also] afterwards wrote one book in praise and to excuse Origen the schismatic, however on account of his narration of remarkable things, which are useful for instruction, we do not say to anyone that it must be refused. likewise we praise Orosius a most erudite man, who wrote a very necessary history for us against the calumnies of the pagans and and with marvelous brevity.

likewise the paschal work of that venerable man Sedulius, which was written in heroic verses [hexameters], we give preference to with manifest praise. likewise the laborious work of Iuvencus we nevertheless do not spurn but are amazed by.

V. The remaining writings which have been compiled or been recognized by heretics or schematics the Catholic and Apostolic Roman Church does not in any way receive; of these we have thought it right to cite below a few which have been handed down and which are to be avoided by catholics:

LIKEWISE A LIST OF APOCRYPHAL BOOKS: firstly we confess that the synod of Sirmium called together by Constantius Caesar the son of Constantine through the Prefect Taurus is damned then and now and forever.

the Itinerary in the name of Peter the apostle, which is called the nine books of the holy Clement

the Acts in the name of the apostle Andrew
the Acts in the name of the apostle Thomas
the Acts in the name of the apostle Peter
the Acts in the name of the apostle Philip
the Gospel in the name of Mathias
the Gospel in the name of Barnabas
the Gospel in the name of James the younger
the Gospel in the name of the apostle Peter
the Gospel in the name of Thomas which the Manichaeans use

These and those similar ones, which Simon Magus, Nicolaus, Cerinthus, Marcion, Basilides, Ebion, Paul of Samosata, Photinus and Bonosus, who suffered from similar error, also Montanus with his obscene followers, Apollinaris, Valentinus the Manichaean, Faustus the African, Sabellius, Arius, Macedonius, Eunomius, Novatus, Sabbatius, Calistus, Donatus, Eustasius, Jovianus, Pelagius, Julian of Eclanum, Caelestius, Maximian, Priscillian from Spain, Nestorius of Constantinople, Maximus the Cynic, Lampetius, Dioscorus, Eutyches, Peter and the other Peter, of whom one disgraced Alexandria and the other Antioch, Acacius of Constantinople with his associates, and what also all disciples of heresy and of the heretics and schismatics, whose names we have scarcely preserved, have taught or compiled, we acknowledge is to be not merely rejected but eliminated from the whole Roman Catholic and Apostolic Church and with their authors and the followers of its authors to be damned in the inextricable shackles of anathema forever.

CATALOGUE OF THE 60 CANONICAL BOOKS

Relevant *excerpts* are reproduced from translation by W. Schneemelcher:

This list transmitted in several manuscripts (for information about these see Zahn, Gesch. *d. ntl. Kanons* II I, pp. 289 f.) reflects the view, widely held in the Greek Church, at a later time, of the canon of sixty books (34 OT and 26 NT, therefore without the revelation of John). After the enumeration of the canonical books, in which the complete silence observed regarding the Apocalypse of John is the most serious matter, there follows that of the writings 'outside the sixty' and the 'apocrypha'.
And the following (writings) outside the 60:

The Wisdom of Solomon
The Wisdom of Sirach Tobit and the following apocryphal (writings):
Adam, The Teaching of Polycarp
The Gospel according to Barnabas
The Gospel according to Matthias

There would have been something in it unacceptable for the Church which was by that time under complete hold of the Pauline Creed and, therefore, the Church denounced it as **apocrypha** (**literally meaning a hidden or secret thing**). Had it not ever existed in written form, it could not have been declared as rejected.

[Please note that *apocrypha* and *heretical* are not equivalent terms]

Appendix IV.

Origin of the Nazarenes and Ebionites

The origin of the Nazarenes and Ebionites as clearly defined entities began with the destruction of the Temple in 70 A.D. The cessation of the Jewish Temple worship had a paralyzing effect on the life of the Jewish people, and from it they only slowly recovered and settled to an essentially maimed existence, with their cherished religion bereft of much of its reason for being. To the Jewish Christians who survived the carnage of 70 A.D., heart-rending questions must have presented themselves, but of their reactions to it no certain record remains. Among all the documents which comprise the New Testament canon, and indeed among other extant writing of the sub-apostolic age, there is no description of the terrible events which attended the defeat of Judea's cause against Rome, or of the fortunes of the Palestinian Christians amid the confusion and overthrow of their nation's life; neither is there any conscious reference to the significance of the catastrophe for Christianity. There is so complete a silence maintained in these documents that on their testimony alone nothing would be known of this disaster.

The fact of this remarkable silence raises a twofold problem, namely why the Jerusalem Christians left no record of their fortunes or indications of their mental and emotional reaction to such a tremendous experience, and what was the reason which led the Gentile Christians apparently to allow so epoch-making an event as the destruction of the citadel of Judaism and the disappearance of the Mother Church to pass un-commemorated. Of this incredible period Church historian, Hurlbut, writes:

> "For fifty years after Paul's life, a curtain hangs over the Church, through which we vainly strive to look; and when at last it rises, about 129 A.D. with the writings of the earliest Church Fathers, we find a Church in many ways very different from that in the days of Peter and Paul" (Hurlbut, *Story of the Christian Church*, p. 41).

Edward Gibbon states:

> "The scanty and suspicious materials of ecclesiastical history seldom enable us to dispel the dark cloud that hangs over the first age of the Church" (Edward Gibbon, *The Decline and Fall of the Roman Empire*, Random House, N.Y., ch. 15, p. 382).

What happened during this time? Obviously, it was a time of many heresies. The Church Fathers come on the scene in the second century to tell us vociferously who the

heretics were and where the “orthodox Church” was. **These men claimed to be the followers of the apostles but their theology was different and seemed to blend Hellenistic philosophy and Babylonian religious custom with Christianity.**

It was certainly a far different theology from that of the Jerusalem Church which Paul said he had taught the Gentiles to follow (**Acts 15:2, 22-28**; **I Thessalonians 2:14**). **It is interesting that the descendants of the Jerusalem Church, the Nazarenes, were labeled as heretics and persecuted for their regard of the Mosaic law when they were merely carrying on the tradition of the Church of Peter and James.**

The Historic Phenomena and Theology of the Nazarenes and Ebionites, Dan Rogers, Edited by Barbara Parada and Richard C. Nickels, 2003, Worldwide Church of God, Neck City, MO 64849 46

To Honor These People I titled the paper “The Forgotten Saint(*s*)” – oz

Appendix V

The *GoB* Manuscripts

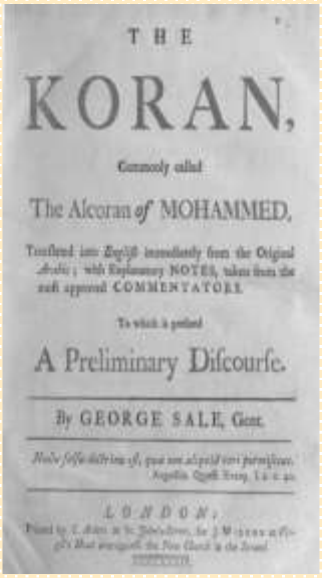
Italian Ms. Prince Eugene's Italian manuscript had been presented to him in 1709 by John Frederick Cramer; it appears to date to the end of the sixteenth century. It was transferred to the Hofbibliothek in Vienna in 1738 with the rest of his library, and still survives there, in the Austrian National Library. The pages of the Italian manuscript are framed in an Islamic style, and contain chapter rubrics and margin notes in often ungrammatical and incorrect Arabic (with an occasional Turkish word, and many Turkish syntactical features), the margin notes forming a rough Arabic gloss of selected passages. Its binding is Turkish, and appears to be original; but the paper appears Italian, as does the handwriting (albeit with many idiosyncrasies of spelling). There are catchwords at the bottom of each page, a practice common in manuscripts intended to be set up for printing. The manuscript appears to be unfinished - in that the 222 chapters are provided throughout with framed blank spaces for titular headings, but only 27 of these spaces have been filled. In addition, there were originally 38 whole framed blank pages preceding the text - into which, it may be presumed, some other work was intended to be copied. It is the Italian version that the Raggs' 1907 translation, the most commonly circulated in English, is based on. It was followed in 1908 by an Arabic translation by Khalil Saadah, published in Egypt.

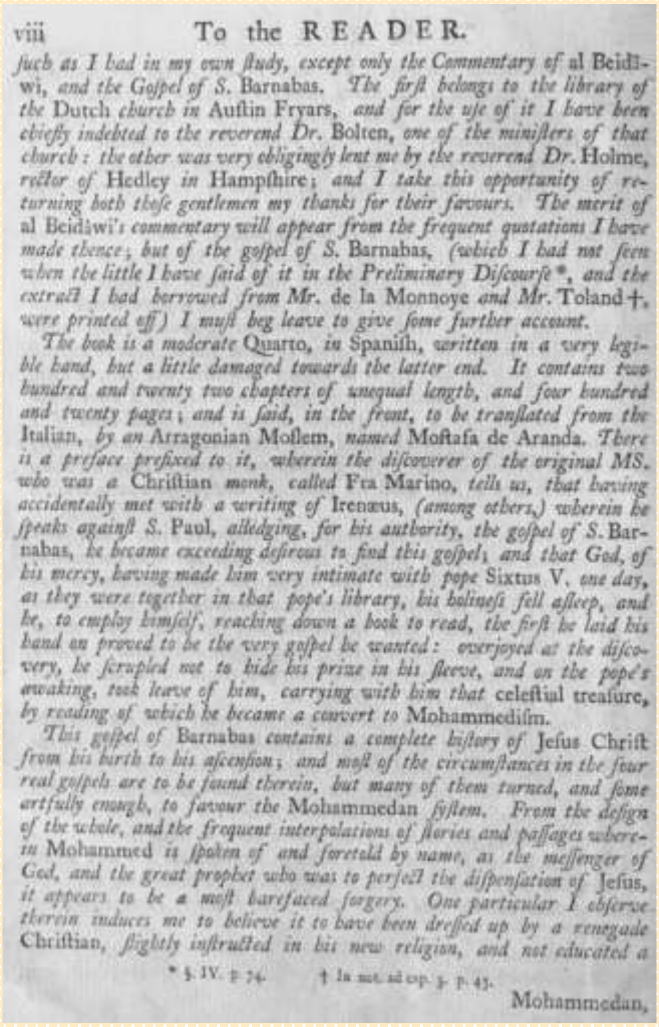
Spanish Ms. The known Spanish manuscript was lost in the eighteenth or nineteenth centuries; however an eighteenth century copy of it was discovered in the 1970s in the University of Sydney's Fisher Library among the books of Sir Charles Nicholson, labeled in English "Transcribed from ms. in possession of the Revd Mr. Edm. Callamy who bought it at the decease of Mr. George Sale...and now gave me at the decease of Mr. John Nickolls, 1745". J. E. Fletcher, *The Spanish Gospel of Barnabas*, Novum Testamentum vol. XVIII ((1976), p. 314-320.

Its main difference from the Italian manuscript is that the surviving transcript does not record a substantial number of chapters—which had, however, still been present in the Spanish original when it was examined by George Sale. The Spanish text is preceded by a note claiming that it was translated from Italian by Mustafa de Aranda, an Aragonese Muslim resident in Istanbul. The Spanish manuscript also contains a preface by one assuming the pseudonym 'Fra Marino', claiming to have stolen a copy of the Italian version from the library of Pope Sixtus V. Fra Marino, reports that, having a post in the Inquisition Court, he had come into possession of several works, which led him to believe that the Biblical text had been corrupted, and that genuine apostolic texts had been improperly excluded. Fra Marino also claims to have been alerted to the existence of the Gospel of Barnabas, from an allusion in an (otherwise unknown) work by

Irenaeus against Paul; in a book which had been presented to him by a lady of the Colonna family (Marino, outside Rome, is the location of the Palazzo Colonna).

from the Christian Classics Ethereal Library Calvin College.
October 16, 2003, by Jonathan Hayward


THE
KORAN,
Commonly called
The Alcoran of MOHAMMED,
Tranſlated into Engliſh immediately from the Original Arabic; with Explanatory NOTES, taken from the moſt approved COMMENTATORS.
To which is prefixed
A Preliminary Diſcourſe.
By GEORGE SALE, Gent.
LONDON:


viii To the READER.

ſuch as I had in my own ſtudy, except only the Commentary of al Beidâwi, and the Goſpel of S. Barnabas. The firſt belongs to the library of the Dutch church in Auſtin Fryars, and for the uſe of it I have been chiefly indebted to the reverend Dr. Bolten, one of the miniſters of that church: the other was very obligingly lent me by the reverend Dr. Holme, rector of Hedley in Hampſhire; and I take this opportunity of returning both theſe gentlemen my thanks for their favours. The merit of al Beidâwi's commentary will appear from the frequent quotations I have made thence; but of the goſpel of S. Barnabas, (which I had not ſeen when the little I have ſaid of it in the Preliminary Diſcourſe*, and the extract I had borrowed from Mr. de la Monnoye and Mr. Toland†, were printed off) I muſt beg leave to give ſome further account.

The book is a moderate Quarto, in Spaniſh, written in a very legible hand, but a little damaged towards the latter end. It contains two hundred and twenty two chapters of unequal length, and four hundred and twenty pages; and is ſaid, in the front, to be tranſlated from the Italian, by an Arragonian Moſlem, named Moſtafa de Aranda. There is a preface prefixed to it, wherein the diſcoverer of the original MS. who was a Chriſtian monk, called Fra Marino, tells us, that having accidentally met with a writing of Irenæus, (among others,) wherein he ſpeaks againſt S. Paul, alledging, for his authority, the goſpel of S. Barnabas, he became exceeding deſirous to find this goſpel; and that God, of his mercy, having made him very intimate with pope Sixtus V. one day, as they were together in that pope's library, his holineſs fell aſleep, and he, to employ himſelf, reaching down a book to read, the firſt he laid his hand on proved to be the very goſpel he wanted: overjoyed at the diſcovery, he ſcrupled not to hide his prize in his ſleeve, and on the pope's awaking, took leave of him, carrying with him that celeſtial treaſure, by reading of which he became a convert to Mohammediſm.

This goſpel of Barnabas contains a complete hiſtory of Jeſus Chriſt from his birth to his aſcenſion; and moſt of the circumſtances in the four real goſpels are to be found therein, but many of them turned, and ſome artfully enough, to favour the Mohammedan ſyſtem. From the deſign of the whole, and the frequent interpolations of ſtories and paſſages wherein Mohammed is ſpoken of and foretold by name, as the meſſenger of God, and the great prophet who was to perfect the diſpenſation of Jeſus, it appears to be a moſt barefaced forgery. One particular I obſerve therein induces me to believe it to have been dreſſed up by a renegade Chriſtian, ſlightly inſtructed in his new religion, and not educated a

* §. IV. p. 74. † In not. ad cap. 3. p. 43.

Mohammedan,

Sale's Introduction

"The Mohammedans have also a Gospel in Arabic, attributed to St. Barnabas, wherein the history of Jesus Christ is related in a manner very different from what we find in the true Gospels, and correspondent to those traditions which Mohammed has followed in his Koran. Of this Gospel the Moriscoes in Africa have a translation in Spanish; and there is in the library of Prince Eugene of Savoy, a manuscript of some antiquity, containing an Italian translation of the same Gospel, made, it is to be supposed, for the use of renegades."

The Preliminary Discourse to the Koran, p. 79

Appendix VI

The School of the Prophets



Elijah's Cave: School of the Prophet,
230 Allenby Rd, Haifa, Israel

Many important events in the life of the Prophet Elijah (9th century BC) are said to have happened in this revered cave: he lived and meditated here before defeating the pagan prophets of Baal on Mount Carmel; he hid here when fleeing the wrath of King Ahab and his wife, Jezebel; and Elijah established his school here upon his return from exile. The cave is sacred to Jews, Christians, Muslims, and Druze, all of whom venerate the prophet Elijah. There was a mosque here until 1948. Tradition also has it that the Holy Family (Mary, Joseph and Jesus) found shelter in this cave for a night on their return from Egypt. “And it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from {a} Gilgal. (2 Kings, 2: 1). The term has been shortened, and should rather be called the *School of the Sons of the Prophets.* ‘Son’ being an analogue for ‘student’.

> “The prophetic order is generally regarded as founded on Deut. 18:15,18. The order itself, however, did not exist until the time of Samuel … He is the last of the climax of the Judges, the end of an old order … the watershed or borderland between theocracy and monarchy. … During his life we find the existence of collections of schools of ‘sons of the prophets’. These are attributed to Samuel as founder and form the beginning of a ‘prophetc order’, whose continuum can be traced … and whose influence can be felt in all subsequent OT history and literature.

The Schools of the Sons of the Prophets, by Ira M. Price © 1889, The University of Chicago Press.

“That there were institutions of this character appears clear, but the question is, were they of divine or human origin! We have no scriptural authority for believing them to be of God, but that these men of God, Samuel, Elijah, and Elisha, should have gladly given themselves to the instruction of the young committed to their charge, teaching them those things which God had revealed to them, and bringing them up to reverence God in all His institutions, is by no means improbable. God was now with the prophet and not with the priest, and therefore real godliness could only be secured through the prophet. It appears also that these young men were used by the prophets, who were raised up by

the special energy of the Spirit of God, on any service or errand they might be pleased to send them. Thus we read, "Elisha the prophet called one of the children of the prophets, and said unto him, Gird up thy loins and take this box of oil in thine hand and go to Ramoth-Gilead: and when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in and make him arise up from among his brethren, and carry him to an inner chamber; then take the box of oil, and pour it on his head, and say, Thus saith the Lord, I have anointed thee king over Israel. Then open the door, and flee, and tarry not. So the young man, even the young man the prophet, went to Ramoth-Gilead" (2 Kings 9: 1-4). There can be little doubt that young men so educated would by degrees have a character attached to them, not according to the actual energy of the Spirit of God in them, but according to the education they had received. And although God from among them might raise up instruments fitted to be employed in His service, yet that is not the thing which would have been regarded so much as their official training. And the influence which they had with the people would not have been that which flowed directly from God, but from that which men had instituted, to perpetuate a class among them, which might be useful to them as expositors of the mind of God. This has been one way of man's waywardness — to seek to secure God's blessings by his own wisdom and prudence."

The Schools of the Prophets, William Kelly, Stem Publishing, 1978, p 2

Matthew Henry's Concise Commentary:

> The Lord had let Elijah know that his time was at hand. He therefore went to the different *schools of the prophets* to give them his last exhortations and blessing.

Easton's Bible Dictionary:

Samuel exercised the functions of judge, going "from year to year in circuit" from his home in Ramah to Bethel, thence to Gilgal (not that in the Jordan valley, but that which lay to the west of Ebal and Gerizim), and returning by Mizpeh to Ramah. He established regular services at Shiloh, where he built an altar; and at Ramah he gathered a company of young men around him and established a *school of the prophets*. The schools of the prophets, thus originated, and afterwards established also at Gibeah, Bethel, Gilgal, and Jericho, exercised an important influence on the national character and history of the people in maintaining pure religion in the midst of growing corruption. They continued to the end of the Jewish commonwealth.

———

Bearing the above references in mind, as well as the etymology of the term ‘Barnabas’, it is reasonable to suggest, as some scholars do, that some of the Essene sects were a continuation of this tradition, and that this tradition was renewed and transferred by Prophet Isa to the Ebionite Church under James the Just in anticipation of Mohammad’s advent, as chronicled in the *GoB* and as referred to by the term ‘True Pharisees’. Thus it would appear that some of the Prophet’s Companions (PBUT) may also be counted among this continuum of True Pharisees or ‘Seekers of God’, and that the core *GoB* represents sacred literature as a link between them and the disciples of Isa who embraced Islam during the Advent of Mohammad. – oz

Appendix VII

The Mark Of Cain

Twelve years before I was born, Picasso painted this mark with a sapience missed by 'all but a few'. With masterful composition and painstaking deliberation, he illustrated man's inexorable destiny as a forlorn scenario of misery beyond what is palpable; and interestingly enough, to my surprise and purpose, in terms I've torturously researched and described before I viewed his work critically.[51]

Note the pre-eminence of the 'All Seeing Eye' in his famous *Guernica* (following page). An angel lifts a disemboweled lady as she looks towards the 'oil lamp' of Faith; her gaze fixed on what appears to be a prophetic mantle: an icon-free robe unlike the tattooed Anglo-Catholic costumes! This is an arm and lamp that shield her from the eye of Horus.[52] She's dead but her undisturbed visage comes into agreement with that of the angel, both being lit by a dimension of light set apart from the rest of the scene, which is a tableau besieged by the 'outer darkness' of St. Jude's epistle![53] She, the horse and the angel also share ovoid eyes, unlike the other creatures.

And lo, there stands Apis with a distinctive set of ears and a 'two-faced' cycloptic-albino-bust joined to a cloven hoof;[54] (note the skull superimposed as nostrils and jaw on both bull and horse). The bull's dark body seems to have once cloaked the bereft 'madonna and child' as it's lifted by a demonic arm. An imp looks on from behind the bull's head as the 'speaking beast' stands over a fallen warrior who bears the eyes of Horus. The beast speaks as if supervising the forsaken Isis, whose sacrificed infant no longer suckles the milk of Allah's intended peace and security. Or perhaps she's crying

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[51] *Trinity: The Metamorphosis of Myth*; *Cain's Creed: The Cult of Rome*; *The Hand of Iblis: An Anatomy of Evil and Summary Observations on the New World Order*. These books constitute a Trilogy.

[52] Bear in mind here the lamps held by the seven virgins as described by Isa. (Math 25). In my opinion, the virgins represent those polities remaining faithful to their post-diluvial Monotheist Prophets; i.e., Noah, Abraham, Moses, Lao Tse, Buddha, Isa, and finally Mohammad. But this is not to the exclusion of peoples such as the Native Americans and other indigenous nations who practiced monotheism.

[53] See Matthew, Chapters 8, 12, 22, and Jude 1:6, as well as Peter 2:17.

[54] Satan appears as a „messenger of light" according to innumerable scriptural and apocryphal sources; that is, he pretends to be an angel delivering the word of Allah, and in fact is quite capable of teaching the truth. But according to Al'Quran angels are created from light while Satan is an elemental spirit (jinni) created from some extraordinary type of fire. Therefore, he does not qualify as an angel by definition alone, and any pretense on his self-exalted behalf is indeed a lie.

out to her idol for solace? And what is this that comes forth from the mouth of both war-horse and bull … projectiles? … fire? … propaganda?

And why is the war-horse's body covered in newsprint save for where the light of the lamp falls on its body; the same 'print' is seen on the fallen warrior's left leg? And is that the 'Mark of Cain' on his severed 'right-arm' and Cain's pentagram 'Star of Isis' on his left palm? Is this dead man in crucified posture a fallen messianic pretender or disciple? Is that the woman's husband at the far right—they both have the same eyes as the flame in the lamp, indicating they once knew the truth!? Is he under pennant icons[55] (demonic teeth) as he's swallowed by eternal shadow?

Note the lack of natural light and any semblance of flora and fauna, and that the described source of Horus's incandescent 'non-radiance' is a manmade light-bulb! I'm sure Picasso knew that Freemasons believed the pupil belonged to God.[56] Its remarkable the renowned father of cubist art should represent Fascist genocide with these ancient images… four years after the lIluminati Seal was placed on the American Dollar as Bush's grandfather washed Nazi lucre and Rothschild's neighbor financed the twenty nine planes that destroyed the Basque Bastion and at the same time trained Hitler's security dogs with the Pope's blessing.

This work deserves its fame because it transcends politics and religion with a profound portrait of inescapable verity that captures all who see it. The venerable Seer never divulged his own interpretation of these images, and repeatedly admonished everyone to think for themselves; and of course, such reflection depends solely upon what viewer know. How much of what you've just read did you know before reading it? The painting could easily be renamed:

'A Tale of Two Lights' / 'Rothschild's Monocle' / 'Manifest Destiny' / 'The Triumph of Iblis'

or

'The Genesis of Terror'

---

55 Ensigns especially used by royally commissioned British armed forces.

56 The British call students pupils?! … "noun: the dark circular opening in the centre of the iris of the eye, which varies in size *to regulate the amount of light* reaching the retina." - New Oxford Dictionary. Is this artistry and etymology mere coincidence?

Picasso’s *Guernica*, 1937



Appendix VIII

The Jesuit Oath

"1, _ now, in the presence of Almighty God, the Blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John the Baptist, the holy Apostles St. Peter and St. Paul and all the saints and sacred hosts of heaven, and to you, my ghostly father, the Superior General of the Society of Jesus, founded by St. Ignatius Loyola in the Pontificate of Paul the Third, and continued to the present, do by the womb of the virgin, the matrix of God, and the rod of Jesus Christ, declare and swear, that his holiness the Pope is Christ's Vice-regent and is the true and only head of the Catholic or Universal Church throughout the earth; and that by virtue of the keys of binding and loosing, given to his Holiness by my Savior, Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths and governments, all being illegal without his sacred confirmation and that they may safely be destroyed. Therefore, to the utmost of my power I shall and will defend this doctrine of his Holiness' right and custom against all usurpers of the heretical or Protestant authority whatever, especially the Lutheran of Germany, Holland, Denmark, Sweden, Norway, and the now pretended authority and churches of England and Scotland, and branches of the same now established in Ireland and on the Continent of America and elsewhere; and all adherents in regard that they be usurped and heretical, opposing the sacred Mother Church of Rome. I do now renounce and disown any allegiance as due to any heretical king, prince or state named Protestants or Liberals, or obedience to any of the laws, magistrates or officers.

I do further declare that the doctrine of the churches of England and Scotland, of the Calvinists, Huguenots and others of the name Protestants or Liberals to be damnable and they themselves damned who will not forsake the same. I do further declare, that I will help, assist, and advise all or any of his Holiness' agents in any place wherever I shall be, in Switzerland, Germany, Holland, Denmark, Sweden, Norway, England, Ireland or America, or in any other Kingdom or territory I shall come to, and do my uttermost to extirpate the heretical Protestants or Liberals' doctrines and to destroy all their pretended powers, regal or otherwise. I do further promise and declare, that notwithstanding I am dispensed with, to assume my religion heretical, for the propaganda of the Mother Church's interest, to keep secret and private all her agents' counsels from time to time, as they may entrust me and not to divulge, directly or indirectly, by word, writing or circumstance whatever; but to execute all that shall be proposed, given in charge or discovered unto me, by you, my ghostly father, or any of this sacred covenant. I do further promise and declare, that I will have no opinion or will of my own, or any mental reservation whatever, even as a corpse or cadaver (perinde ac cadaver), but will unhesitatingly obey each and every command that I may receive from my superiors in

the Militia of the Pope and of Jesus Christ. That I may go to any part of the world withersoever I may be sent, to the frozen regions of the North, the burning sands of the desert of Africa, or the jungles of India, to the centers of civilization of Europe, or to the wild haunts of the barbarous savages of America, without murmuring or repining, and will be submissive in all things whatsoever communicated to me.

I furthermore promise and declare that I will, when opportunity present, make and wage relentless war, secretly or openly, against all heretics, Protestants and Liberals, as I am directed to do, to extirpate and exterminate them from the face of the whole earth; and that I will spare neither age, sex or condition; and that I will hang, waste, boil, flay, strangle and bury alive these infamous heretics, rip up the stomachs and wombs of their women and crush their infants' heads against the walls, in order to annihilate forever their execrable race. That when the same cannot be done openly, I will secretly use the poisoned cup, the strangulating cord, the steel of the poniard or the leaden bullet, regardless of the honor, rank, dignity, or authority of the person or persons, whatever may be their condition in life, either public or private, as I at any time may be directed so to do by any agent of the Pope or Superior of the Brotherhood of the Holy Faith, of the Society of Jesus.

In confirmation of which, I hereby dedicate my life, my soul and all my corporal powers, and with this dagger which I now receive, I will subscribe my name written in my own blood, in testimony thereof; and should I prove false or weaken in my determination, may my brethren and fellow soldiers of the Militia of the Pope cut off my hands and my feet, and my throat from ear to ear, my belly opened and sulphur burned therein, with all the punishment that can be inflicted upon me on earth and my soul be tortured by demons in an eternal hell forever!

All of which, I, _, do swear by the Blessed Trinity and blessed Sacraments, which I am now to receive, to perform and on my part to keep inviolable; and do call all the heavenly and glorious host of heaven to witness the blessed Sacrament of the Eucharist, and witness the same further with my name written and with the point of this dagger dipped in my own blood and sealed in the face of this holy covenant."

This oath is recorded in the Congressional Record of the U.S.A. (House Bill 1523, and the Contested election case of Eugene C. Bonniwell, against Thos. S. Butler, Feb. 15, 1913, pp. 3215-3216). It can also be found in the book entitled, "*Subterranean Rome*" by Charles Didier translated from the French and published in New York in 1843. This oath remains valid and unchanged even today.

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Endnotes

[1] **Kingdom of God:** "also called *Kingdom Of Heaven,* in Christianity, the spiritual realm over which God reigns as king, or the fulfillment on Earth of God's will. The phrase occurs frequently in the New Testament, primarily used by Jesus Christ in the first three Gospels. **It is generally considered to be the central theme of Jesus' teaching**, but widely differing views have been held about Jesus' teaching on the Kingdom of God and its relation to the 'developed' view of the church. Though the phrase itself rarely occurs in pre-Christian Jewish literature, **the idea of God as king was fundamental to Judaism**, and Jewish ideas on the subject undoubtedly underlie, and to some extent determine, the New Testament usage. Behind the Greek word for kingdom (*basileia*) lies the Aramaic term ***malkut***, which Jesus may have used. ***Malkut*** refers primarily not to a geographical area or realm nor to the people inhabiting the realm but, rather, to the activity of the king himself, i.e., ***His exercise of sovereign power***. The idea might better be conveyed in English by an expression such as kingship, rule, or sovereignty. To most Jews of Jesus' time the world seemed so completely alienated from God that nothing would deal with the situation short of direct divine intervention on a cosmic scale. The details were variously conceived, but it was widely expected that God would send a supernatural, or supernaturally endowed, intermediary (the Messiah or Son of Man), whose functions would include a judgment to decide who was worthy to 'inherit the Kingdom', an expression which emphasizes that the Kingdom was thought of as a divine gift, not a human achievement. According to the first three Gospels, most of Jesus' miraculous actions are to be understood as prophetic symbols of the coming of the Kingdom, and his teaching was concerned with the right response to the crisis of its coming. The nationalistic tone of much of the Jewish expectation is absent from the teaching of Jesus. Scholarly opinion is divided on the question as to whether Jesus taught that the Kingdom had actually arrived during his lifetime. Possibly, he recognized in his ministry the signs of its imminence, but he nevertheless looked to the future for its arrival "with power." He may well have regarded his own death as the providential condition of its full establishment. Nevertheless, he seems to have expected the final consummation in a relatively short time (Mark 9:1). Thus, Christians were perplexed when the end of the world did not occur within a generation, as Paul, for example, expected. Christian experience soon suggested, however, that, as the result of Christ's Resurrection, many of the blessings traditionally reserved until the life of the age to come were already accessible to the believer in this age. Thus, though the phrase Kingdom of God was used with decreasing frequency, that for which it stood was thought of as partly realized here and now in the life of the church, which at various periods has been virtually identified with the Kingdom; the Kingdom of God, however, would be fully realized only after the end of the world and the accompanying Last Judgment. The Johannine writings in the New Testament

played a large part in the transition to this traditional Christian understanding of the Kingdom of God." - A concise and accurate summary taken from "

God, Kingdom of." 2008, Encyclopædia Britannica Online. <http://www.britannica.com/eb/article-9037147

2 John S. Kloppenborg, *The Formation of Q: Trajectories in Ancient Wisdom Collections* (Philadelphia, PA: Fortress Press 1987); Burton L. Mack, *The Lost Gospel: The Book of Q & Christian Origins* (San Francisco, CA: Harper Collins 1993); Christopher M. Tuckett, *Q and the History of Early Christianity*: Studies on Q (Edinburgh: T & T Clark 1996); Marcus J. Borg, *The Lost Gospel Q : The Original Sayings of Jesus* (Publishers' Group West 1999); John S. Kloppenborg Verbin, *Excavating Q: The History and Setting of the Sayings Gospel* (Minneapolis, MN: Fortress Press 2000); Mark Goodacre, *The Case Against Q: Studies in Markan Priority and Synoptic Problem* (Harrisburg, PA: Trinity Pr. Int., 2002)

3 "A conference of the Christian Apostles in Jerusalem in about AD 50 which decreed that Gentile Christians did not have to observe the Mosaic Law of the Jews. It was occasioned by the insistence of certain Judaic Christians from Jerusalem that Gentile Christians from Antioch in Syria obey the Mosaic custom of circumcision. A delegation, led by the apostle Paul and his companion Barnabas, was appointed to confer with the elders of the church in Jerusalem. The ensuing apostolic conference (noted in Acts 15:2–35), led by the apostle Peter and James, "the Lord's brother," decided the issue in favor of Paul and the Gentile Christians. From this time onward Gentile Christians were not bound by the Levitical ceremonial regulations of the Jews, except for the provisions of the so-called apostolic decree: abstention "from what has been sacrificed to idols and from blood and from what is strangled and from unchastity" (Acts 15:29). The Council of Jerusalem thus demonstrated the willingness of apostolic leaders to make compromises on certain secondary issues in order to maintain peace and unity in the church." - Encyclopedia Britannica

4 "It must also be recognized that "forgery" is a modern notion. Like Plotinus and the Cappadocians before him, Dionysius does not claim to be an innovator, but rather a communicator of a tradition. Adopting the persona of an ancient figure was a long established rhetorical device (known as *declamatio*), and others in Dionysius' circle also adopted pseudonymous names from the New Testament. Dionysius' works, therefore, are much less a forgery in the modern sense than an acknowledgement of reception and transmission, namely, a kind of coded recognition that the resonances of any sacred undertaking are intertextual, bringing the diachronic structures of time and space together in a synchronic way, and that this theological teaching, at least, is dialectically received from another. Dionysius represents his own teaching as coming from a certain Hierotheus and as being

addressed to a certain Timotheus. He seems to conceive of himself, therefore, as an in–between figure, very like a Dionysius the Areopagite, in fact. "

The Council of Toledo in Spain adds the “Filioque clause” to the Nicene Creed, but later withdraws it (at the Pope’s request) to appease the East. The West, as well as the Cappadocian fathers of Asia Minor (i.e., St. Basil, St. Gregory of Nyssa, and St. Gregory Nazianzus), have accepted the clause’s theology since the mid-300s.

"Filioque," a Latin expression meaning "and the Son," is of course a clause that was added by the Latin West to the Constantinopolitan Creed, originally formulated in Greek by the First Council of Constantinople in the year A.D. 381. This Creed of 381, in regard to the Holy Spirit, originally read:

"We believe in the Holy Spirit, the Lord, the Life-Giver, *Who proceeds from the Father*. With the Father and the Son, He is worshipped and glorified."

The Western Church, first in A.D. 589 at the regional Council of Toledo, amended this statement to include:

"We believe in the Holy Spirit, the Lord, the Life-Giver, *Who proceeds from the Father and the Son (i.e., Filioque)*. With the Father and the Son, He is worshipped and glorified."

Pseudo-Dionysius in the Stanford Encyclopedia of Philosophy

5 “For opposing views of the connection between the Apostolic Decree and an actual dispute between Peter and Paul see O’Neill, *Recovery*, pp. 37-9; Nicholas Taylor, *Paul, Antioch and Jerusalem* (Sheffield, 1992), p. 141; and, again, Achtemeier, *Quest for Unity*, pp. 54-5. All three writers agree only on the reality of Peter and the Pauline authorship of Galatians. O’Neill postulates that the Decree had been in effect for some time but Antiochene Jews were demanding further concessions. Achtemeier supposes that the Decree itself was the issue, only Paul resisting it, while Taylor suggests that it had yet to be introduced.

6 References regarding the Clementine debate: SCHLIEMANN, Die Clementinen (1844); HILGENFELD, Die Clem. Recogn. und Hom. nach ihrem Ursprung und Inhalt (Jena, 1848); Kritische Untersuchungen über die Evangelien Justins, der Clem. Hom. und Marcions (Halle, 1850); UHLHORN, Die Hom. und Recogn. des Clemens Romanus (Göttingen, 1854); LEHMANN, Die 58 clementinischen Schriften (Gotha, 1869) LIPSIUS, Quellen der römischen Petrussage (1872) and Apokr. Apostelgeschichte (1887), II; ALMON in Dict. Chr. Biog. (1877); LANGEN, Die Clemensromane (Gotha, 1890): FUNK in Kirchenlex. (1884); BIGG, The Clementine Homilies in Studia Biblica (Oxford, 1890), II; BUSSELL, The Purpose of the World-Process and the Problem of Evil in the Clementine and Lactantian Writings in Studia Biblica (1806), IV; W. CHAWNER, Index of noteworthy words and phrases found in the Clementine writings in Lightfoot Fund

Public. (London, 1893); HORT, Clementine Recognitions (lectures delivered in 1884; pub. London, 1901); MEYBOOM De Clemens Roman (1902); A. C. Headlam, *The Clementine Literature* in Journ. Theol. Stud. (1903), III, 41; CHAPMAN, Origer and Pseudo-Clement in Journ. Theol. Stud., III, 436; HILGENFELD, Origenes und Pseudo-Clemens in Zeitschr. für Wiss. Theol. (1903), XLVI, 342; PREUSCHEN In HARNACK, Gesch. der altchristl. Literatur (1893), I, 212; and II, Chronologie, 518; WAITZ, Die Pseudoclementinen in Texte und Unters., New Series, X, 4; CHAPMAN, The Date of the Clementines in Zeitschr. für Neu-Test. Wiss. (1908). An English translation of the Recognitions, by the REV. T. SMITH, D. D., will be found in the Ante-Nicene Library. III, and of the Homilies, ibid., XVII (Edinburgh, 1871-2).

[7] The Nazarenes were a distinct group within the larger body of Jewish Christians with various, mostly extreme, theologies — all of whom are referred to as Ebionites. The term “Nazoreans” is used in Acts 24:5 by Tertullus, a spokesman for Ananias and the Jewish elders, in describing the apostles and disciples in Palestine in the middle of the first century. The Hebraized form *Nozrim* is used in the *Birkath ha-Minim* (the *Petition against Heretics*) in the Jewish *Eighteen Benedictions*. This name was long used in Syria to designate Christians in general. Nazarene was obviously the first century appellation used to describe the disciples of Jesus of Nazareth. Kittel comments that the term should be considered as a substantive formed from the root *nsr* meaning “to keep,” or “to observe” (Kittle and Friedrich, *Theological Dictionary of the NT*, art. “Nazoraion,” Grand Rapids, 1977). If so, this would indicate that the Nazarenes were known as the Christian group of “observers,” observing the Messiahship of Jesus (of note in Palestine) and the Mosaic law (of note in Syria).

The Historic Phenomena and Theology of the Nazarenes and Ebionites, Dan Rogers, Edited by Barbara Parada and Richard C. Nickels, 2003, Worldwide Church of God, Neck City, MO 64849

[8] Excavations prior to 1931 revealed "no trace of a Greek or Roman settlement" and according to studies between 1955 and 1990, no archaeological evidence from Assyrian, Babylonian, Persian, Hellenistic or Early Roman times have been found. Bagatti, the principle archaeologist at the venerated sites in Nazareth, unearthed quantities of later Roman and Byzantine artifacts, attesting to unambiguous human presence there from the 2nd century AD onward. [This scientifically demonstrates that the shrines so venerated in present day Nazareth are mythical fabrications. Recent claims to the contrary are part of the New World Order KNIGHTS TEMPLAR Propaganda campaign in support of Papist claims to Jerusalem under the World Parliament and Council of Churches as well as the UN Charter for the transference of its HQTRS to Jerusalem.]

see: R. Tonneau, *Revue Biblique* XL (1931), p. 556. Reaffirmed by C. Kopp (op. cit., 1938, p. 188). / C. Kopp, "Beiträge zur Geschichte Nazareths." *Journal of the Palestine Oriental Society*, vol. 18 (1938), p. 188. F. Fernandez, *Ceramica Comun Romana de la Galilea.* Madrid: Ed. Biblia y Fe, 1983, p. 63. N. Feig, "Burial Caves in Nazareth," *'Atiqot* 10 (1990), pp. 67-79 (Hebrew). / B. Bagatti, "Ritrovamenti nella Nazaret evangelica." *Liber Annuus* 1955, pp. 5-6, 23. B. Bagatti, "Nazareth," *Dictionnaire de la Bible, Supplement VI.* Paris: Letouzey et Ané, 1960, col. 318. Bagatti, B. *Excavations in Nazareth* Jerusalem: Franciscan Printing Press, vol. 1 (1969), pp. 254, 319. "Nazareth" in *Encyclopedia Judaica,* New York: Macmillan, 1972, col. 900. / B. Bagatti, *Excavations in Nazareth*, vol. 1 (1969), pp. 272-310.

9 "**Christianity did not destroy paganism, it adopted it**. The Greek mind, dying, came to a transmigrated life in the theology and liturgy of the church … the Greek Mysteries passed down into the impressive mystery of the Mass. Other pagan cultures contributed to the syncretic result. From Egypt came the ideas of a divine trinity, the Last Judgment, and personal reward and punishment, the adoration of Mother and Child, monasticism, and the mystic philosophy that made Neo-Platonism and Gnosticism, obscuring the true Christian creed. From Phrygia came the worship of the Great Mother; from Syria the resurrection of Adonis; from Thrace the cult of Dionysus, the dying and saving god. From Persia Millenarianism and dualism of Darkness and Light in the fourth gospel. The Mythraic ritual so closely resembled the Eucharistic sacrifice of the Mass, that Christian fathers charged the Devil with inventing these similarities. Christianity was the last great creation of the ancient pagan world."

THE STORY OF CIVILIZATION Part III, Will Durant, Simon & Schuster 1944

10 HERBS AND WILD FRUIT: JUDAS MACCABEE AND REFLECTIONS OF RECHABITISM IN THE MEDIEVAL GOSPEL OF BARNABAS, *Journal of Higher Criticism,*

11 "A copy of the 'G.o.B.' was found in the arms of Barnabas when his tomb was discovered in Cyprus A.D. 478. A legend has it that Barnabas appeared in a vision to the Bishop of Salanus (Cyprus) and said: "You will find a cave and a coffin, because there my whole body has been preserved and a Gospel written in my own hand which I received from the Holy Apostle and Evangelist Matthew." Unfortunately and knowingly, Muslim publishers have purposely not included the latter part (underscored) of the legend, holding forth that *this G o Matthew* was the *GoB*. It was not:

> "In 478, during the reign of the Emperor Zeno, archbishop Anthemios of Cyprus announced that the hidden burial place of Barnabas had been revealed to him in a dream. The saint's body was claimed to have been discovered in a cave with a copy of the canonical Gospel of Matthew on its breast; according to the

contemporary account of Theodorus Lector, who may well have been present when both bones and gospel book were presented by Anthemios to the emperor. Some students who maintain the antiquity of the Gospel of Barnabas propose that the text purportedly discovered in 478 should be identified with the Gospel of Barnabas instead, but no contemporary witness supports this opinion. According to a medieval tradition preserved in the monastery of Sumela south of Trabzon, the relics of Barnabas were subsequently presented to that monastery by Justinian; but were lost a century later when Persian forces occupied the Pontic Alps in their campaigns against Heraclius."

Christian Classics Ethereal Library, Calvin College, October 16, 2003,

by Jonathan Hayward

12 "Like an angry lion, the Turkish menace growled at the frontiers of Europe. In 1453, the last remnant of the mighty Roman Empire was obliterated when Turkish forces overran Constantinople. Western civilization was being threatened by medieval Islam. By 1570, a huge Turkish fleet had begun to turn the Mediterranean into a Muslim lake. A year later Pope Pius V created an anti-Ottoman alliance known as the Holy League--Christendom's answer to Jihad. One morning in October 1571, Don John of Austria, commanding the fleet of the Holy League, met the Ottoman Turks in the waters at the mouth of the Gulf of Patros. The future of a despairing, fragmented Europe was about to be decided.... By four o'clock that afternoon the naval battle had become a melee, and the sea had literally turned from blue to red from all the bloodshed. When the smoke cleared, the Turkish fleet had been broken. In sheer numbers of casualties there has never been a more costly naval battle than Lepanto. The Crusaders lost 17 ships and 7,500 men; the Muslims lost more than 200 warships and nearly 20,000 men. For the first time in more than a century, West had defeated East. The Christians had successfully taken the offensive. Lepanto was one of the greatest turning points in history, though the centuries to come would see many more battles in the continuing conflict between Christianity and Islam."

Confrontation at Lepanto: Christendom Vs. Islam by Hopkins, T C F , Forge, 2006

13 In the early days of the city of Rome, Babylonian worship was suppressed until a colony of Etruscans, who seriously practiced Babylonian idolatry, later settled in the neighborhood of Rome. Even before they were incorporated in the growing Roman State, they exercised a powerful influence over the religious worship of the Romans. This led to the formation of a *College of Pontiffs*, with a presiding Sovereign Pontiff [Pontifex Maximus] - modeled on the Babylon pattern. The Capitoline Hill, the original site of Saturnia, became the great high place of the worship of ancient Rome. Even the name "Latin," the name of the language of Rome, carries with it a secret meaning and confirms the Babylon origins of Rome.

The name comes from the Latin word "lateo," which means, "lie hid." "Lateo" in turn, comes from the Chaldee word "lat," which also means, "lie hid." In fact, the names "Lat" and "Saturn" are synonymous and both represent the great god of the Mysteries. In the Egyptian version of the Mysteries a fish god "Latus" was worshiped, that is clearly just another version of Dagon [the Merovingian-Apocolyptic *Beast from the Sea* (Merman) who fathered their "race"]. Although Chaldee was the language of the Mysteries of Babylon, the Latin language has a special connection with the Mysteries, since Latin is the "mystery" or "hidden" language. How remarkable is it then to find that Latin became central in the worship of the Church of Rome!

… Pope Gregory VII formalized the process of land and title, ending centuries of bitter feuds between various princes by ensuring that the process of *noble title* would be regulated through the College and Pontiff vis-à-vis the Curia. Thus, the *Roman Cult* and the base of their power was born [and legalized]. Gregory further introduced innovations to reinforce the myth that the *Latins* (of *Tusculum*) had "always" been Catholic by introducing new forged texts such as the *Dictatus Papae lviii*—a compilation of 27 axiomatic statements to claim not only that the Latins *were always Catholic* but to begin to indoctrinate the heretical demonic doctrine of *Cybele* into the liturgy of the Catholic Church. Gregory went even further, *ensuring that Cybele now became Mary, Mother of God*—and technically superior to Jesus—as official "doctrine" of the Catholic Church. While this terrible heresy was against both Christian and Catholic doctrine, within two hundred years, it would actually become official Catholic doctrine under the control of the Roman Cult. However, by 1083, King Henry IV…

… The Venetians were neither Carolingian nor Merovingian Danites, though I'm sure exiled Hebrew infiltrators were endemic. These were Latins, Lombards and Khazar Conversos who had attained the upper 'financial' hand over the former who were strongly represented by Normans and what remained of the Franks as well as Celts. Of course, all were mongrelized so that the Hebrew tribal sectarianism was carried by crypto- Jewish sectarians—i.e., pseudo-Judah vs all others—with hidden dogma rather than exoteric characteristics. Their common enemies were the Germans, Eastern Orthodoxy and Muslims. Their quarrel was between legitimate (natural) rule, represented by the Germans, and the Pendragon's specious claim to both Crown and Gauntlet (again, see Appendix VI). The latter crown was contended for by the Latins and Danites allied with Benjamites of the Capetian Cathar Jews (p. 132), who had differing approaches and perspectives respectively of occult ideology — the former strongly adhered to Arcadian theogonies that excluded the Danite Messianic pretense of Mt. Herman…

Cain's Creed: The Cult of Rome; Omar Zaid, M.D.

Available @ http://sites.google.com/site/ozaidmd/

[14] According to them [Naasenes], when Jesus declares that "there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake," he was simply repeating an injunction which had been taught throughout Asia Minor by the cult of Attis for more than a thousand years. Hippolytus elaborates by adding that, according to the Naasenes, "the ineffable mystery of the Samothracians, which it is allowable" only for "the initiated to know" was precisely the same as that proclaimed by Christ when He declared,

> 1. **"If ye do not drink my blood, and eat my flesh, ye will not enter the kingdom of heaven."** (John 6:53)
>
> 2. This flesh-and-blood sacrament, states Hippolytus, is according to the Naasenes, called *Corybas* [spermatophagia] by Phrygians as well as by those "Thracians who dwell around Haemus."

Now the expression "that which is unseemly" signifies, according to these (Naasseni), the ***first and blessed substance***, ***figureless, the cause of all figures*** *to those things that are moulded into shapes.* 'and receiving in themselves that recompense of their error which was meet.' [Rom 1:27]. For in these words which Paul has spoken they say the entire secret of theirs [*spermatophagia*], and a hidden mystery of blessed pleasure, are comprised.

Hippolytus: *Refutation of All Heresies, Book V*

Spermatophagia: The Tantric Eucharist: See: *ECCLESIA GNOSTICA CATHOLICA: THE EUCHARIST* by Clément de Saint-Marcq (1906)195 Translated by Susanne Williams, Rose A Starr and Joe Collins, 1998, *Ordre de la Rose-Croix du Temple et du Graal*, of Gérard Encausse (aka: Papus), their Secretary was Chevalier de Saint-Marcq

[15] **On the Jesuits: References**

1. *Behind the Dictators*, Dr. L. A. Lehman, 1942
2. *The Secret History of the Jesuits*, by Edmund Paris: http://arcticbeacon.com/books/Paris or *The Secret History of the Jesuits*, (1975). pdf download. Chick Pub, Ontario, California, U.S.A. 1975 ISBN-13: 9780937958100 ISBN: 0937958107. The Edmund Paris (ex-Jesuit) writings on Catholicism in particular brought about the pledge on the part of the Jesuits to destroy him, his family, his reputation and his works. Mr. Paris, an ex-Jesuit priest, was murdered for his troubles.
3. *History of Romanism*, John Dowan, 1845.
4. *The Jesuit Conspiracy*, A. J. Leonne, 1829:

5. *The Mind of An Assassin*, Isaac Don Levine, New York: New American Library/Signet Book 1960,

6.. *Fifty Years in the Church of Rome*, 1886 by Charles Chiniquy, the following quote is from p. 174:

> "The Jesuits are a military organization, not a religious order. Their chief is the general of an army, not the mere father abbot of a monastery. And the aim of this organization is power. Power in the most despotic EXCERCISE. ABSOLUTE POWER, UNIVERSAL POWER, POWER TO CONTROL THE WORLD BY THE VOLITION (WILL) OF A SINGLE MAN. JESUITISM IS THE MOST ABSOLUTE OF DESPOTISMS (DICTATORSHIP); AND AT THE SAME TIME, THE GREATEST AND THE MOST ENORMOUS OF ABUSES." (THE MOST MONSTROUS HURT, INJURY AND DAMAGE) "THE GENERAL OF THE JESUITS INSISTS ON BEING MASTER, SOVEREIGN OVER THE SOVEREIGN. WHEREVER THE JESUITS ARE ADMITTED THEY WILL BE MASTERS, COST WHAT IT MAY. THEIR SOCIETY IS BY NATURE DICTATORIAL, AND THEREFORE IT IS THE IRRECONCILABLE ENEMY OF ALL CONSTITUTED AUTHORITY. EVERY ACT, EVERY CRIME, HOWEVER ATROCIOUS, IS A MERITORIOUS WORK, IF COMMITTED FOR THE INTEREST OF THE SOCIETY OF THE JESUITS, OR BY THE ORDER OF ITS GENERAL.

Charles Chiniquy (1809-1899) a Canadian Presbyterian convert from Roman Catholicism, born at Kamouraska, Quebec, Canada of Roman Catholic parents, and studied at the college of Nicolet, Canada, professor of belles-lettres there after graduation until 1833. In 1833 ordained a Roman Catholic priest, and until 1846 was vicar and curate in the province of Quebec. He was defended successfully by Abraham Lincoln against a Jesuit Lawsuit, and warned Lincoln of the dire consequences.

Also see the works of:

Avro Manhatten, Alberto Rivera, John Loftus, Daryl Eberhart, David Guyat, Alexander James, Jose Rizal and Michael Ruppert.